



*The Right Rev.<sup>d</sup>*  
*Richard*  
**BISHOP**  
*and Vicar Apostolic*



*Father in God*  
*Challoner.D.D*  
*of* **DEBRA,**  
*of the London District.*



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THE  
L I F E  
OF THE  
VENERABLE AND RIGHT REVEREND  
RICHARD CHALLONER, D. D.  
BISHOP OF DEBRA, AND V. A.  
COLLECTED FROM  
H I S W R I T I N G S,  
FROM AUTHENTIC RECORDS,  
AND FROM  
NEAR TWENTY YEARS PERSONAL ACQUAINTANCE  
WITH HIM:  
BY THE REV. JAMES BARNARD.

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Laudemus viros gloriosos & parentes nostros in generatione  
sua homines divites in virtute, pulchritudinis studium ha-  
bentes, pacificantes in domibus suis, Omnes isti, gloriam  
adepti sunt, & in diebus suis habentur in laudibus. *Ecclus.*  
xliv. 1, 6, 7.

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## ADDRESS

OF THE PUBLISHER OF THIS EDITION.

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AT a time when we behold the horrible effects produced by the publication of Works of Impiety and Irreligion in a country long intitled—*The most Christian*, but now, alas, the most *antichristian* of all those that ever received the light of the Gospel! we cannot be too vigilant in guarding against the baneful contagion, nor too confident of our steadfastness in the true Faith, so as to neglect the means of preserving us from the infection; seeing that recently some of these impious Works have found promulgators even in this country. But as the publication of books promoting Piety, Religion, Morality, and all the good offices of society may be justly reckoned among the effectual means which the Almighty God hath furnished to his Church for founding



the alarm, to come forth and combat her inveterate and hellish enemies ;—and as the biography of the Illustrious Champions and faithful Supporters of Christianity ought to be accounted of the number :—hence the Publisher of this little Work presumes to send forth the Life of that illustrious and learned Prelate, **DOCTOR CHALLENGOR**, whose Writings for the defence of Religion, the diffusion of Christian Morality, the instruction of the ignorant, and the reclaiming of sinners, have merited a place for him amongst the most celebrated and venerated Writers of modern times.



## PREFACE.

*THE AUTHOR'S*

P R E F A C E.

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**T**HE Holy Bishop, whose life I undertake to write, being well known, and admired, by people of all persuasions, both for his dignity in the Church, and for his learning, but much more for his exemplary piety, has inclined numbers to wish that an account of it were committed to writing. As three years are now elapsed since his departure out of this world; and no person has as yet performed this wished-for task, I was requested by a few of his friends to undertake it. Prompted therefore both by their solicitations, and by the affection and veneration which I entertain for the deceased, I have collected authentic accounts of him, and now commit them to the Press for the satisfaction of the Public.

In a work of this nature, the reader cannot reasonably expect to meet with a multitude of curious anecdotes, or such a variety of facts, to excite his astonishment and admiration, as he may find in several other histories. If I had

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undertaken

undertaken to write the life of a worldly Hero, I should doubtless have occasion to recount the battles he had fought, the victories he had gained, the prisoners he had made, the towns he had taken, the sieges he had raised, and the arts and contrivances he had made use of in order to vanquish his enemies: but in the life of a Saint, which indeed every Christian ought to be, as the warfare is of a far different kind, so also are the battles, the sieges, and the victories: And the laurels are gained, not by the slaughter of men; but by overcoming the Devil, the world, and the flesh. And although these kinds of victories are in general but little noticed by men, yet they are of far more importance to the Victor, and far more glorious in the sight of God than all the conquests of an Alexander or a Cæsar. For God himself declares by the pen of Solomon, that, *The patient man is better than the valiant; and he who ruleth his spirit, than he that taketh Cities.* Prov. xvi. 32.

Mankind however, are often induced by curiosity to read the lives of the Heroes of Christ, as well as of the Heroes of States: but the great misfortune is, that their reading them, often serves for no other purpose than merely to gratify their curiosity: which when once gratified, the book is thrown aside and disregarded. In which they fall far short, both of the end designed by the  
Author



Author, and of the end which is often actually attained by reading the lives of the renowned men of the world. Men read the lives of great Statesmen for the sake of obtaining political knowledge and information; and they actually obtain it. The soldier reads the life of a great General, and it inspires him with courage and resolution. But there are many Christians who when they read the life of a man, illustrious chiefly for his holiness; although they admire and applaud his eminent virtues, yet find in themselves but little, or perhaps no inclination to imitate them.

Let not this, Christian reader, be your case: but while you read of the virtues of this great man; endeavour to transplant into your own Soul, and to practise in your life, all those which are suitable to your state and condition in this world. For be assured, that what St. Paul has said concerning the lives and actions of the Saints recorded in the Holy Scripture, may with all propriety be applied to the lives of all those holy men who in his days, and since, have lived in the church of Christ: that *whatever is written, is written for our instruction.* By these examples of holiness God gives you a convincing proof that he does not command what is impossible, but only what is perfect. And having given you these

b 2

examples,

examples, he will one day demand of you an account of your imitation of them. This moreover is a very particular instance, in which you are highly interested: because it is not the life of a man, who lived either at a distant period of time, or in a distant country; but in your own days, and in your own \* country. Although his body is now, like the bodies of many other pious men, *buried in peace*, yet his *name which will live from generation to generation*, is still fresh in your memory. It is not yet four years since his happy Soul took its flight from its earthly tabernacle to receive the reward of his labours: and to thousands of you who will read this book, I appeal for the truth of what I have asserted concerning him. He was your own Pastor:—the greatest part of you were personally, and several of you intimately acquainted with him. You yourselves have attentively listened to his instructions, have been guided by his counsels, encouraged by his example, and have caught from him some share of that flame of divine love which burned so ardently in his breast. His compassionate heart has often times bled for your distresses, his consoling tongue has armed you with patience in your afflictions, and his liberal hand has relieved the wants of many of you. You yourselves therefore are witnesses to the truth of  
of

\* England.

of what I here advance. And although I expect some people will say, I have passed over in silence many things which I might still have added in commendation of his virtues and piety: yet I am confident, no one will say, the account I have given of him, is, even in the least degree, exaggerated.

One of the advices which the Holy Ghost gives us in the book of Ecclesiasticus, is, Eccl. xi. 30. *Praise not any man in his life.* And St. Maximus alledges as a reason for that advice, that praise given during life may proceed from an improper motive, or be attended with a bad effect: but says he, “when  
“man is praised after his death, the person  
“who praises him cannot be stimulated either  
“by interest or flattery to utter what is false;  
“nor can the person who is praised be elated  
“with pride, conceived on account of his commendations.” The following this advice therefore vindicates me from any possible imputation of sinister motives, in publishing to the world the virtues of this worthy and venerable Prelate. As he is now gone to receive from his Lord and Master the reward of his virtues, it is impossible for me to have any other interest in celebrating his just praises, than that of making his Life known, as a most desirable pattern to be imitated by others. For though he is departed



from us, and gone to receive the reward of his virtues, yet he still exercises in a great measure the Office of our Pastor. The same doctrines, the same instructions, the same exhortations and invitations to true and solid piety and devotion, which we heard from his lips while living amongst us, he still continues to preach to us by his writings. And as Charity never faileth, but on the contrary is fully perfected in heaven, where Faith is absorbed in Vision, and Hope in Fruition: as our Pastor, we may hope, that he is now in that happy state, where he still retains a great desire of our welfare and everlasting Salvation: and does not fail to imitate the charity of the glorious Apostle St. Peter, but now offers up for us, before the throne of mercy and grace, his most fervent prayers, *that we may remember, and put in practice the things of which while on earth he so often put us in remembrance.* 2 Pet. i. 13. 15.



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THE  
L I F E  
OF THE  
VENERABLE AND RIGHT REVEREND  
RICHARD CHALLONER, D. D.  
BISHOP OF DEBRA, V. A.

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C H A P. I.

*His Birth and early Conversion to the Catholic Faith.*

AS the goodness of God has, in every age and in different parts of the world, raised up men endowed with a truly Apostolick Spirit, to illustrate his Holy Church by their zeal in his service, and the sanctity of their lives, and both by word and example to point out to mankind the road to everlasting happiness; he has been pleased, even in our days, to afford an instance of this his good-will to man, in the person of that truly venerable man, Dr. Richard Challoner, Bishop of Debra, and one of the Apostolical Vicars in Great-Britain; who by his zeal in preaching the sacred Truths of Salvation, by the number and utility of his Writings, and by

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his exemplary life, has rendered himself extremely dear to all who had the happiness of knowing him; and has, without any ambitious desire of it, erected to himself a monument of fame, which Time will never be able to destroy. He was born in the diocese of Chester, on the 29th of September, 1691, being the Son of Richard and Grace Challoner, whose maiden name was Willard. His parents were Protestants, and in his tender years, educated him in the principles of that religion. But the Almighty, who was pleased to make use of him as an instrument for the salvation of thousands, having taken his father out of this life, while he was yet very young; by his providence conducted him to the learned, pious, and zealous missionary, the Rev. John Gother; who soon convinced him with regard to the errors in which he had been educated; and, from the Scriptures, which he had been accustomed to read, convinced him that the Truths which Jesus Christ taught to his Apostles, and which he commissioned them to teach to all nations, constituted only one Body of Doctrine, or as it is usually called, one Body of Divinity, perfectly coherent in all its parts. That in consequence of the command which he had given them, \* *to teach all Nations*, they had taught the Christian Doctrine in all parts of the then known world, † and even to the uttermost bounds of the earth. That though they were for the most part of their time separated from each other, yet they taught exactly the same Doctrine, the Faith which had been delivered to them by their Divine Master; and, that they could not be in any danger of deviating from each other

in

\* Matth. xxv. 14. m. x. 18.



in any one point of the Doctrine they taught, because the Son of God had promised \* that the Spirit of Truth should be and abide with them, for the very purpose of † guiding them into all Truth. And consequently that the persons whom by their preaching they converted to the Christian Faith, how much soever they might be separated or divided from each other by Country, Language, or Interests, yet all believed the very same Doctrines; professed the same Faith; received the same Sacraments; preserved, as to essentials, the same Form of Worship; and all ‡ persevered with one accord in the Doctrine, and Communion of the Apostles. And that the aggregate Body of these Believers under the Apostles, § and with Jesus Christ as their Head, and the chief corner-stone of the Spiritual Building, which he intended to raise, constituted that Society which is called the Church of Christ, the Catholick Church. He moreover convinced him that to this Church, thus associated by the zealous preaching of the Apostles, Christ had in like manner promised his

\* I will ask the Father, and he will give you another Comforter, that he may abide with you for ever, the Spirit of Truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. *John xiv. 16.*

† When he, the Spirit of Truth is come, he will teach you all truth. *John xvi. 13.*

‡ And they were persevering in the doctrine of the Apostles, and in the communication of breaking of bread, and in prayers. *Acts ii. 42.*

§ Now therefore you are no more strangers and foreigners; but you are fellow-citizens with the Saints, and the domesticks of God, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. In whom all the building framed together, groweth up into a holy temple in the Lord. In whom you also are built together into a habitation of God in the Spirit. *Ephes. ii. 19.*

his Holy Spirit, for the very same purposes for which he had originally promised it to his Apostles, that is, to guide it into all Truth, and that he should abide with the Church for ever: and that as the Church was thus guided and assisted by the Holy Ghost, the Spirit of Truth, it was impossible for it to fall into any error, or deviate in the least tittle from *the Faith once delivered to the Saints*, but must always continue to be \* *the Pillar and Ground of Truth*. He also convinced him, that every Article of the Faith, which is at this day taught by the Church in Communion with the Bishop of Rome, is exactly the same as was taught, believed, professed, and practised in the first Ages of Christianity, and in the days of the Apostles: as appears by comparing them with the Holy Scriptures, and with the Writings of the Holy Fathers, who in their works bear witness of what was the Doctrine and Practice of the Church in the respective age and nation in which they lived. He also shewed him that in consequence of the Spirit of God having undertaken to guide the Church of Christ, thus congregated by the Apostles, into all Truth; and the consequent impossibility of its falling into any Errors, or deviating in the least tittle from the Faith once delivered to the Saints; the whole foundation upon which Protestantism was built, is entirely destroyed and annihilated; and the pretence itself on which the first Reformers set out, manifested to be a falsehood and fiction of their own brain: because the pretence on which they set out, was, that the whole Church, or as the English Homily expresses it: † “ Laity and Clergy, learned and  
 “ unlearned, all ages, sects, and degrees, of men,  
 “ women and children throughout all Christen-  
 “ dom,

\* 1 Tim. iii. 15.

† Hom. 3. On Peril of Idolatry.



dom, were at once drowned in abominable Idolatry ; and that for the space of eight hundred years and more :” which could not possibly be the case, unless Christ, (which no Protestant would ever dare to say) had forfeited his word ; and had not, according to his promise, sent the Holy Ghost to guide his Church into all Truth, and to continue with it for ever. He moreover shewed him, that in every age, even in the days of the Apostles, \* men had started up who had pretended to reform the Faith of the Church : but that they had always been looked upon as the seducers mentioned by St. Peter, † and by St. Paul. ‡ And he shewed him that the right to a share in the promises of eternal Salvation made by Jesus Christ to his followers, belonged only to those who *continued stedfastly in the Communion and Doctrine of the Apostles*, and their lawful and regular successors. And that how much soever Protestants might pretend to charge the Catholick Church with uncharitableness, in teaching—that salvation cannot be obtained out of its Communion ; yet that this pretence itself is both groundless and uncharitable ; and calculated for no other purpose than merely to make Protestants persevere in, and augment their hatred to the Catholick Church and its members. He shewed him that the pretence of uncharitableness in teaching this doctrine was groundless ; because they cannot with any appearance of reason call that an uncharitable doctrine, which is both expressly contained in the Holy Scriptures, and moreover was and is taught both by the First Reformers, and the other most eminent writers of their own Communion ; which is the very case of the present point of doctrine in question.

\* 1 John ii. 13, 19.

† 2 Pet. ii. 1, 2.

‡ Titus i. 10.

question. For when Christ sent his Apostles to preach throughout the world that faith which he had taught them, he said: \* *Go and teach all Nations; he who believeth and is baptized shall be saved, and he who believeth not shall be condemned,* or as the Protestant Bible has it, *shall be damned.* Which latter words at least imply, that all who do not believe in the name of Christ, will be condemned, and consequently exclude from salvation all those, who to their death continue to be Pagans, Mahometans, and Jews, which are far the greatest part of the world. That not only those who will not believe in the name of Christ, but *also all persons who will not hear and believe the Doctrines duly proposed to them by the Church of Christ, and live in its Communion; but either wilfully persist in maintaining doctrines contrary to the doctrines it teaches, or on other motives remain wilfully separated from its Communion,* are in the same situation. And that this proposition is either positively asserted, or at least most evidently implied in the words of Jesus Christ, †  
Saint

\* *Matth. xxviii. 19.*

† If he neglect to hear the Church, let him be to thee as a heathen and a Publican. *Matth. viii. 17.*—He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me. *Luke x. 16.*—Beware of False Prophets—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven. Many will say to me in that day: Lord, Lord, have we not prophesied in thy Name, and in thy name cast out devils, and in thy Name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. *Matth. vii. 15. 21.*—Whosoever shall not receive you, nor hear your words: when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha, in the day of Judgment, than for that city. *Matth. x. 14.*

Saint Luke, \* Saint Paul, † Saint ‡ Peter,  
Saint

\* The same day there were added unto them about three thousand Souls. And they continued stedfastly in the Apostles Doctrine, and fellowship, and in breaking of bread, and in prayers. And the Lord added to the Church daily such as should be saved. *Acts ii 41, 47.*

† The works of the flesh are manifest, which are these,—wrath, strife, seditions, heresies—and such like; of the which I tell you, as I have also told you in time past, that they who do such things, shall not inherit the kingdom of God. *Galat. v. 19, 20, 21.*—I beseech you, brethren, mark them who cause divisions and offences contrary to the Doctrine which ye have learned, and avoid them. For they who are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple, *Rom xvi. 17.*—We beseech you, brethren, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us.—Let no man deceive you by any means: for that day shall not come except there be a falling away first.—And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth. —Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by our Epistle, *2 Thess ii. 1, 11, 15*—The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. *2 Tim. ii. 24.*

‡ There will be false Teachers among you, who privily will bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many will follow their pernicious ways, by reason of whom the way of Truth shall be evil spoken of. *2 Pet. ii. 1, 2*—And, speaking of the Teachers of false doctrines, he says: Through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. *2 Pet. ii. 3.* And speaking of St. Paul's Epistles, he says, that in them are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures to their own destruction. *2 Pet. iii. 16.*

\* Saint Ignatius Bishop of Antioch, † Saint. Cyprian, ‡ Saint. Augustine, § Saint. Ambrose, \*\* Saint Jerome, † the Church of England, Doctor

\* Do not err, my brethren, Whosoever follows him who makes a separation, will not inherit the kingdom of God. Endeavour therefore to partake of one Eucharist; for the Flesh of our Lord Jesus Christ is one, and there is but one Chalice of his Blood, one Altar, and one Bishop. *St. Ignatius, Epist. ad Philad.*

† He cannot have God for his Father, who has not the Church for his Mother. If any one could have escaped the Deluge out of the Ark of Noah, he who is out of the Church, may also escape.—*Do you think he stands or lives, who is out of the Church?*—It is a stain that cannot be washed away even with a man's blood—*Such a one may be killed, but he cannot be crowned.*—He fights against the order of God; he is an enemy to the Altar; a Rebel against the Sacrifice of Christ; instead of being Faithful, he is Perfidious; instead of being Religious, he is Sacrilegious: a disobedient Servant, an impious Son, an Enemy though a Brother. *St. Cyp. lib. de Unit. Eccles.*—And, There is but One God, and One Christ, and One Church, and one Faith and the People with the glue of concord joined into one solid body.—*To leave this Original Unity, is to forfeit life, being, and the state of salvation.*

‡ None can arrive at Salvation or life everlasting, but he who has Christ for his Head. And it is impossible that any one should have Christ for his Head, *unless he be a Member of his Body, the Church.* *St. Aug. lib. de Unitate Eccles. cap. 19.* And *Ep. 204. ad Donat.* he says: Being out of the Pale of the Church, separated from its Unity and bond of Charity, *thou wouldst not escape Damnation, though thou shouldst be burned alive for confessing the Name of Christ.*

§ Jesus Christ, to comprehend at once all Hereticks and Schismatics, declares, that all those who separate themselves from the Church are pushed forward by the spirit of the Devil, which excludes them from pardon. *Ambrose, lib. 2, de Penit. cap. 4.* And; It is no wonder they (the Novations) refuse Salvation to others, which (by being engaged in Heresy) they renounce for themselves. *Ibid. cap. 5.*

\*\* I am joined in Communion with your Holiness, that is with the Chair of Peter, upon that Rock I know the Church is built. Whosoever eats the Lamb out of this house is prophane. *Whosoever is not in this ark will perish by the waters of the Deluge.*

†† They also are to be had accursed who presume to say, that every man shall be saved by the Law or Sect which he professeth;



\* Doctor Pearson Bishop of Chester,  
Martin

professeth; so that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth set out into us only the name of Jesus Christ, whereby men must be saved. *18th Art. of Religion.*—And that they understand that the Salvation attainable by this name is only to be found in the Communion of that One Church which he has established, of which Hereticks are no part; is evident from the manner of their wording the *third Collect for Good Friday*, as it stands in the Common Prayer Book, where they say: “O Merciful God, who hast made all men, and hatest  
“nothing that thou hast made, nor wouldest the death of a  
“sinner, but rather that he should be converted and live:  
“have mercy upon all Jews, Turks, Infidels, and Hereticks;  
“and take from them all ignorance, hardness of heart, and  
“contempt of thy word; and so fetch them home, Blessed  
“Lord, to thy flock, THAT THEY MAY BE SAVED AMONG THE  
“REMNAINT OF THE TRUE ISRAELITES, &c.” Which words plainly imply that while they by Heresy continue separated from the Communion of the Church, they are no part of the Flock of Christ, nor are they in the way of Salvation. And again, Whosoever will be saved, before all things it is necessary that he hold the *Catholick Faith*. Which Faith, except every one do keep whole and undefiled; without doubt he shall perish everlastingly. *Athanasian Creed, in the Liturgy of the Church of England.*

\* The necessity of believing the Holy Catholick Church appeareth first in this; that Christ hath appointed it as the *only way unto eternal life*. We read at the first that the Lord adled to the Church daily such as should be saved; and what was then daily done hath been done since continually. Christ never appointed two ways to heaven: nor did he build a Church to save some, and make another institution for other men's Salvation. There is no other name under heaven given among men, whereby we must be saved, but the name of Jesus; and that name is no otherwise given under heaven, than in the Church. As none were saved from the Deluge; but such as were within the Ark of Noah, framed for their reception by the command of God; as none of the First born of Egypt lived, but such as were within those habitations, whose door posts were sprinkled with blood by the appointment of God for their preservation; as none of the inhabitants of Jericho could escape the fire or sword, but such as were within the house of Rahab, for whose protection a Covenant was made; so none shall ever escape the eternal wrath of God, which belong not to the Church of God: *Pearson's Expos. of the Creed, Art. 9.*

\* Martin Luther, † John Calvin, Theodore  
 ‡ Beza, § the Huguenot Catechism, \*\* Dr.  
 Burnet,

\* I know many were of opinion fifteen years since that every one might be saved in his own persuasion. *And what is this but to make one Church out of all the enemies of Christ.* Strange then is the boldness and impudence of the Zuinglians, who dare advance such Doctrine, and pretend to cover it with my Authority and Example. *Luther in cap. 47, Gen.*

† Moreover out of her Communion, *neither remission of sins, nor Salvation is to be hoped for*; witness Isaiah and Joel, with whom Ezekiel subscribes.—*So that a separation from the Church always brings Death.* Calvin, lib. 3. Instit. cap. 1. Sect. 4.

‡ The first Section of the fifth Chapter of his Confession of the Christian Faith has this Title. *That there always was, and always will be a Church, out of which there is no Salvation.* Beza Confess. Christ. Fidei, cap. 5. Sect. 1.

§ M. Pourquoi met on cet Article après l'Eglise. ?

E. Pour-ce que nul n'obtient pardon de ses pechez, que premierement il ne soit incorporé au peuple de Dieu, & persevere en Unité & Communion avec le Corps de Christ. & ainsi qu'il soit membre de l'Eglise.

M. Ainfi, hors de l'Eglise il n'y a que Damnation & Mort ?

E. Il est certain. Car tous ceux qui se separent de la Communauté des Fideles pour faire Secte apart, ne doivent esperer Salut, cependant qu'ils sont en Division. *Huguenot Catechism, on the 10th Art. of the Creed.*

Qu. Why is this Article, *of the forgiveness of sins*, put next to that of the Church ?

Ans. Because no one obtains pardon of his sins, who is not, first of all, incorporated with the people of God, and perseveres in Unity and Communion with the Body of Christ: and so is a Member of the Church.

Qu. So then out of the Church there is nothing but Death and Damnation ?

Ans. That is certain. For all those who separate themselves from the Community of the Faithful, and make a Sect apart, ought not to hope for Salvation as long as they continue separated.

\*\* It is said (*in the Athanasian Creed*) that whosoever will be saved must believe it: that the belief of it is necessary to Salvation: and that such, as do not hold it pure and undefiled shall without doubt perish everlastingly: Where many explanations of a mystery hard to be understood, are made indispensably necessary to Salvation. These condemnatory expressions

Burnet, besides many others, which would be too tedious, and are not now necessary to be mentioned. That the reason why modern Sectaries were so much chagrined at this point of Doctrine was, because they looked upon themselves as particularly pointed at, and excluded from a share in the promises of Salvation; under the idea and denomination of their being Hereticks. Each one of them indeed best knows in what predicament he stands in this regard: his own conscience only can tell him, whether he has resisted, or neglected any opportunities which God may have afforded him, of coming to the knowledge of the true Religion taught by Jesus Christ, and by him committed to the Apostles and their Successors: but the Catholic Church never did look upon any as Hereticks, but only those who wilfully persisted in asserting or maintaining erroneous doctrines, after they had some reasons

expressions are only to be understood to relate to those *who having the means of instruction offered them, have rejected them, and have stifled their own convictions, holding the Truth in Unrighteousness, and chusing darkness rather than light: Upon such are those Anathemas denounced. Not so as if it were hereby meant, that every man who does not believe this in every tittle, must certainly perish, unless he has been furnished with sufficient means of conviction, and that he has rejected them, and hardened himself against them.* — God only knows our hearts, the degrees of our knowledge, and the measure of our obstinacy, and how far our Ignorance is affected, or invincible, and therefore he will deal with every man according to what he has received. So that we may believe that some Doctrines are necessary to Salvation, as well as that there are some Commandments necessary for Practice; and we may also believe that *some Errors, as well as some sins, are exclusive of Salvation;*—but by this we do not limit the mercies of God towards those who are under such darkness as *not to be able to see through it, and to discern and acknowledge these Truths.* Burnet's *Exposit. of the 39 Articles, Art. 8. page 138.* And again he says, We may abuse the Use of our Reason, as well as the Liberty of our Will, and *may be damned for the one, as well as the other.* Ibid. Art. 19. p. 248.

reasons to suspect them to be erroneous, or had wilfully rejected the means of coming to the knowledge of the Truth: “ for they who “ through simplicity have been educated in, or “ like the Galatians fallen into Error, may still “ be a part of Christ’s Church ; provided they “ are not *by Obstinacy in their Errors*, fallen into “ *formal Heresy*, and thereby separated from the “ Orthodox Communion ; as the Galatians at “ that time were not. Though, if after the “ Apostle’s warning they had continued *obstinate* “ in their Error, this *Obstinacy* would have made “ them *Hereticks indeed*, and would have separated them from the Body of *Christ*, which is “ the Church, and have made Christ not profit “ them. *Challoner’s Unerring Authority*, Edit. 1732, p. 92. And the Catechism of the Council of Trent says: “ A man is not to be looked “ on as a Heretick, as soon as he falls into an “ Error against Faith: but he only is to be “ looked on in that light, who, disregarding the “ Authority of the Church, obstinately persists “ in his impious Opinions.”\* This explanation of the Divine establishment and belief of the Catholick Church, was so contrary to all that he had before heard concerning it, and at the same time so convincing: that he immediately desired to be admitted into its Communion. And after Mr. Gother had given him all the other necessary instructions, he made his Profession of the Catholick Faith, and was soon after admitted to the participation of the holy Sacraments.

## C H A P.

\* Non enim, ut quisque primum in Fide peccavit, hæreticus dicendus est, sed qui Ecclesiæ auctoritate neglectâ, impias opiniones pertinaci animo tuetur. *Catech. Concilii Trident. in Expof. Symb. Art. 9. Sect. 2.*



## C H A P. II.

*He is sent to the English College at Doway, and makes a great Progress both in Learning and Piety.*

**D**URING the course of these instructions, and the other conversations which he had with him afterwards, Mr. Gother perceiving that his young pupil was possessed of a quick apprehension, a sound judgment, and far surpassing that which is usually found in persons of his age, a genius penetrating and inclined to books, and study; that he also led an innocent, holy and pious life, and was earnestly desirous of demonstrating his gratitude to God for having brought him to the knowledge of his Truths, and to the Fold of his Church, by dedicating himself entirely to his Divine Service, and offering himself as an instrument of propagating his sacred Faith, and imparting the same knowledge of Salvation to others, who like himself had been educated in error: and concluding that these were indications of a call from God to the Sacred Ministry; he sent him in the year 1704 to the English College at Doway: where he arrived on the 31st of July. His name is mentioned in the List of the Syntaxians in 1705; and in that of those who studied Poetry in 1706. On the 3d of November 1708, he solemnly dedicated

1705

dedicated himself to the Service of God, to serve him when qualified, as an Apostolical Missionary, by taking the Oath, in which the Matriculation of the Junior Fellows of that College consists. And from the day of his arrival, he applied himself so diligently to his studies, and displayed such extraordinary talents, that though twelve years is the time usually allotted, yet he went through all the schools in the space of eight years. And as the Annals of that College relate, *in all his Exercises, whether private or publick, shewed an excellent genius, quick parts, and solid judgment*: insomuch that in the year 1712, he taught Poetry, and was chosen Professor of Rhetorick, which indeed he taught but a very little time, being on the 6th of October 1713, chosen Professor of Philosophy; though not yet arrived at the age requisite by the Canons of the Church to be admitted to the Holy Order of Priesthood, (being then only Twenty-two years of age) and which office he held for the space of Seven years. During this application to his Studies he was more solicitous to make a progress in the science of the Saints, than in the human Sciences. And in this he advanced with large steps, by a punctual observance of even the minutest Rules of the Community, by a ready obedience to the will of his Superiors, by the daily practice of self-denial, recollection of Soul, humble and fervent Prayer, and fervent pious ejaculations sent from a heart burning with the love of God; and by an earnest desire of propagating the glory of his Name, and promoting the Salvation of Souls redeemed by the precious blood of Jesus Christ. Nor did he only make this his own practice, and by this diligence, and this Spirit, thus pre-  
pare

pare himself for the Dignity to which God had been pleased to call, and afterwards advanced him: but endeavoured, both by word, and example, to implant and cultivate a like Ecclesiastical Spirit in all his Companions and Pupils; well knowing that all other knowledge which he could communicate to them would be of no real advantage to them, without the love and faithful service of their God; but on the contrary, that human Sciences without humility, without Divine Charity, and without tending ultimately to promote the Glory of God; is in reality prejudicial to men; and serves only to make them proud and conceited of their own abilities, \* and odious and detestable in the sight of God, who *resists the proud, but giveth Grace to the humble.*

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### C H A P. III.

*He prepares himself for Holy Orders, and is promoted to the Priesthood.*

**W**HEN the time of his being promoted to the Priesthood drew near, he reflected with serious and deep consideration, on the greatness of the Dignity to which he was going to be advanced, on the importance of the Obligations incumbent on persons possessed of that sacred Character, the immense benefits they may impart to thousands or millions of Souls, if they

\* Knowledge puffeth up, but Charity edifieth. 1 Cor. 8. 1.

they faithfully discharge the duties of their Office: and the dreadful scandal they give both to those within and without the Church; if in the conduct of their lives, they deviate from the Doctrine they are commissioned to teach. He saw with the most pungent regret the wretched state of multitudes of hirelings, who having entered into Holy Orders on no other motive than that of obtaining a decent and comfortable subsistence in this world, by getting possession of some good Benefice, thought on nothing but their present temporal advantage: neglected the instruction of the Flock committed to their charge: and the irregularity of whose lives rendered them a scandal, not only to the sacred character they bear, but even to their profession as members of the Church of Christ. He lamented the unhappy state of the Flocks, thus abandoned as a prey to the infernal wolves, and by them ravaged, devoured, and absorbed in ignorance and vice. He foresaw the dreadful account which such pastors (I should say hirelings) would one day have to give to the Prince of Pastors, for the loss of so many Souls as had perished through their negligence or their scandals, and the accumulated damnation which would be the consequence of their conduct. And therefore that he might not be of that unhappy number; for several days before the reception of his Holy Orders, he made a Spiritual Retreat, in which though his Soul seemed always occupied on God, he with still more humble and fervent prayer supplicated the Almighty to bestow such heavenly Grace upon him, as might make him a true imitator of that *Good Shepherd who laid down his life for his Sheep*: to replenish his Soul with that fire of  
*love.*



*love which Jesus Christ thrice demanded of St. Peter before he committed to him the care of his Lambs and his Sheep: to make him earnest in his endeavours to rescue the Lost Sheep from the tyranny of the devil: to animate him with zeal, that he might spare no pains in seeking such as were lost: and endow him with heavenly fortitude to endure and surmount all the difficulties and opposition he should meet with in the search, even though it should cost him his life: and in all respects to make him a good Pastor, and enable him to promote the glory of God, and the Salvation of Souls; and by his example as well as advice, to bring negligent Pastors to a sense of their duty, and encourage them to vigilance and fidelity in the discharge of it.*

Having thus prepared himself by humble and fervent Prayer, that he might *not receive the Grace of God in vain*: he was presented for the Orders of Deacon and Priest: and on the Seventh of March 1716 was ordained Deacon, the twenty-eighth day of the same month and year was ordained Priest by the Illustrious and Right Reverend Ernestus Bishop of Tournay, and celebrated his First Mass on the Twelfth of of April following, being Easter Sunday. On which occasion the following Encomium on him was entered in the Records of the College.

\* “ Mr. Richard Challoner, Chief Professor of  
“ Philosophy

\* Die 7 Martii 1716, Diaconus creatus est, et die 28 ejusdem mensis Martii, et eodem anno, Tornaci ab eodem Episcopo, Ernest Episcopo Tornacensi, suscepit Sacrum Presbyteratus Ordinem, D. Richardus Challoner primarius Philosophiæ Professor, Doctrinâ et pietate (si quis alius) conspicuus; primitias suas Deo consecravit in festo Resurrectionis Domini, die Aprilis duodecimo.

“ Philosophy, eminent for both his Learning  
 “ and his Piety, was made Deacon on the 7th  
 “ of March 1716, and on the 28th of the same  
 “ month, and in the same year, received the  
 “ Holy Order of Priesthood at Tournay, from  
 “ the same Bishop, Ernestus Bishop of Tournay:  
 “ and offered his First Fruits to God on the  
 “ Twelfth of April, being the Feast of the Re-  
 “ surrection of our Lord.”

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#### C H A P. IV.

*He takes the Degrees of Batchelor and Licentiate  
 in Divinity, and is made Vice-President and  
 Professor of Divinity.*

**O**N the Seventeenth of July 1718, his private affairs called him to re-visit his native country, from which he had been absent about fourteen years, but this did not detain him long; for he returned again to the College in September, in order to execute his Office as soon as the Schools should open after the long Vacation.

In the Month of April 1719, he was, by the consent and great applause of the whole University, promoted to the Degree of Batchelor and Licentiate in Divinity\*. And on the 13th of July 1720, Mr. Dicconfon, the then Vice-President

\* Menſe Aprilis 1719, ad gradum Baccalaureatus et Licentiatuſ in Sacra Theologia, cum ingenti omnium applauſu, promotuſ eſt Rev. Dominuſ Challenor Philoſophiæ Profeſſor.

President, going to England, Mr. Challoner was nominated to that Office, which he held till the 18th of August 1730, when he came upon the Mission.

This office of Vice-President could not fail of being, at least in some degree, contrary to Mr. Challenor's inclinations, and afford him some distractions with regard to that internal recollection of Soul which he always endeavoured to cultivate and preserve. Till this epoch he had nothing else to do, but to assist at the constant and regular duties of the House: to attend his School, to endeavour to advance his Scholars in learning, and, by his pious exhortations and advice, which he never failed to impart whenever he found a convenient opportunity, to instill into their hearts an ardent love of God, and an earnest desire of dedicating their whole lives to his divine service. But he now found himself involved in other cares. The whole House, (the person of the President alone excepted) the care of their souls, the welfare of their bodies, the regularity of discipline, and the superintendence over the other Superiors and Professors, was put under his care; and he looked upon himself as accountable both to God, and his Superiors, for the faithful discharge of his duty in every one of these particulars. The vigilance therefore that was necessary for the faithful discharge of the duties of this office, could not but frequently call his thoughts another way when he wanted to occupy them on God alone. But he who had made it the constant practice of his life to turn every occurrence to the good of his Soul: well knew, that \* “ the  
“ practice

\* Meditation for Saturday after the Third Sunday after Easter.

“ practice of continual Prayer does not require  
 “ that we should be always upon our knees, nor  
 “ yet that we should always have a prayer-book  
 “ in our hands, or be always reciting a form of  
 “ Prayer: nor does it break in upon our other  
 “ employments, so as to be any hindrance to  
 “ them: no not even to our common conversa-  
 “ tion or recreations. But it only consists in a  
 “ certain sense and conviction of the presence of  
 “ God, and in frequent conversions of the Soul  
 “ to him. Thus for example, in the beginning  
 “ of every action the Soul should turn to her  
 “ God, (who is always near her, and in the  
 “ very midst of her) by offering up to his honour  
 “ and glory what she is going to do, and at the  
 “ same time offering her whole self to him.  
 “ Thus in the midst of all her actions and  
 “ conversations, she should frequently tend to  
 “ him, by aspirations or breathings of love, and  
 “ call him to her assistance by short ejaculatory  
 “ prayers. *He knew that* this way of proceeding  
 “ would sanctify all his common performances,  
 “ and make them all partake both of the nature  
 “ and benefit of Prayer.—That the antient Pa-  
 “ triarchs were diligent in the exercise of *praying*  
 “ *always*; since the Scripture says they walked  
 “ with God, and in his sight, which implies  
 “ their ever thinking on him, and having a  
 “ constant attention to please him: and that the  
 “ like was the practice of the Fathers of the  
 “ Desert, and of so many other Saints, who  
 “ even whilst their hands were at work, took  
 “ care to have their hearts on God:” *He also*  
 “ *knew, that* Sanctity \* does not consist—in  
 “ reciting long prayers, or in any other extra-  
 “ ordinary practices or observances. But that  
 “ it

\* Meditation for November 5.



“ it consists in unfeigned Charity, in both its  
 “ branches, that is, both as it regards the love of  
 “ God, and of our neighbours: it consists in a  
 “ conformity with the will of God in all things,  
 “ and adhering close to him: it consists in being  
 “ humble of heart, and sincerely despising our-  
 “ selves: it consists in denying ourselves, and  
 “ taking up our cross, and following Christ.  
 “ And that it “ does not so much depend upon  
 “ doing *extraordinary* actions, as upon doing our  
 “ *ordinary* actions *extraordinarily* well. Our  
 “ life passes away, *says he*, in the *daily ordinary*  
 “ *actions*, which take up our time from morning  
 “ till night: such as our rising, our morning  
 “ exercise, our daily labours or the business of  
 “ our calling, our regular devotions, and spiritual  
 “ lectures, our meals, our conversation, the  
 “ employment of our thoughts when our hands  
 “ are at work, our examination of conscience  
 “ at night, and our evening exercise, &c.  
 “ Now if all these daily performances are done  
 “ *extraordinarily well*; our whole time will be  
 “ be spent *extraordinarily well*; and nothing  
 “ more will be required to make us Saints.  
 “ Neither will it cost us more to do them well;  
 “ than to do them ill: on the contrary, the better  
 “ we perform them, and the more diligent and  
 “ fervent we are in them; the more easy and  
 “ delightful they will be to us; and the grace of  
 “ God, and his blessing will go along with all  
 “ we do.” *He knew also that* “ the perfection  
 “ of our ordinary actions depends upon the *purity*  
 “ *of intention* with which we perform them; on  
 “ our attention to God in all that we do; and our  
 “ seasoning all our labours and employments,  
 “ with frequent aspirations, and ejaculations of  
 “ divine love; and frequent oblations of our-  
 “ selves

“ selves, and of all that we do, to God.” *That this purity of intention is to be attained and exercised,*  
 “ by beginning the day with an oblation of our  
 “ whole selves to him, by directing all our  
 “ thoughts, words, and actions to his glory; by  
 “ making his holy will the rule of all we do;  
 “ by beginning every work with an offering of  
 “ what we are going to do, together with an offer-  
 “ ing of our hearts to him, and by often renewing  
 “ this offering in the midst of our works, by doing  
 “ all our actions as much as we can in his  
 “ presence, and by intermingling acts of divine  
 “ love with all we do.” Therefore attending  
 to and following in practice the advice of St. Paul, who says \* *whether you eat, or whether you drink, or whatever else you do, do all to the glory of God:* he by these means directed every act of his Office, and every mortification or disagreeable circumstance which he experienced in the exercise of it, to the honour and glory of God, and to the advantage of his own Soul.

At the same time that he was made Vice-President, he was also made Professor of Divinity, and this furnished him with opportunities of inculcating to his scholars the same sentiments of Piety and regularity which occupied his own Soul. The very matters on which his Lectures treated, afforded him continual occasions of this kind: and as the whole desire of his Soul tended to promote the Glory of God, and the salvation of his neighbour's souls: so he neglected no opportunity which could at the same time gratify his own inclinations, and be so beneficial to his pupils.

## CHAP.

\* 1 Cor. x. 31.

## C H A P. V.

*He takes the Degree of Doctor in Divinity, and publishes a Book, called, Think Well On't.*

HAVING taught Divinity for near seven years, on the 26th of May he held his Vesperiaë, and in the morning of the following day took the Degree of Doctor of Divinity; on which occasion the following Record \* was entered into the Annals of the College. “ Mr. “ Richard Challenor, who had been six years “ Professor of Divinity, received the Ensigns of “ Doctor of Divinity; which in the opinion of “ all men he had long before deserved:” and one of the Professors of the College addressed to him a Copy of Verses; which as they perfectly agree with all the Records of the College, where his name is mentioned, and concur in giving the same character of the man for his piety and Learning; I have for that reason thought proper to extract from it the following Lines:

\* \* \* \* \*

What numbers can describe your ardent zeal  
For true Religion, and your country's weal?

E'en

\* Die 27 Maii 1727, Lauream Doctoralem accepit, quam jamdudum omnium opinione et judicio optime meruerat, Eximius D. Richardus Challoner, Theologiæ per sex annos Professor.

E'en now you seem to tread on English ground,  
 To baffle Schism, and Herefy confound.  
 In thought you now th' Infernal Foe engage,  
 Contract his pow'r, and curb his swelling rage.  
 Your present labours as an earnest shew,  
 How fruits hereafter by your care will grow.  
 What straggling sheep you have already brought,  
 To Christ's true fold, and due subjection taught ;  
 Your Conquests gain'd for Truth, are frequent  
                   grown,  
 And Laurels, daily fresh, your temples crown.  
 Laurels by force and rapine never stain'd,  
 Nor by dire havock of the sword obtain'd:  
 But o'er the World, the Flesh, and Devil gain'd. }

In your Example all may plainly read,  
 What paths they ought to shun, and what to tread.  
 The Dove and Serpent both in you have join'd,  
 To form a pious and a prudent mind.  
 To all you're easy, to yourself severe,  
 Averse to wrong, and exercised to bear.  
 The Poor in you a common Father find.  
 Your purse relieves the Old, the Lame, the Blind.

\* \* \* \* \*

Tho' grave, yet sweetness smoothes your awful brow,  
 Tho' deeply learn'd, you make no pompous shew,  
 Were some men gifted with but half your light,  
 Had they one talent so completely bright:  
 All Christian Courts would echo to their Fame,  
 And Rome be stunned with the repeated name.

\* \* \* \* \*

Long



Long has this College been for Learning fam'd,  
 And for its zeal an equal honour claim'd.  
 In former days when Falsehood first got ground,  
 And English Faith her worst convulsions found.  
 The force of Hell combin'd, it bravely dar'd,  
 For certain death or victory prepar'd.

\* \* \* \* \*  
 \* \* \* \* \*

Here Stratford studied, here was Bristow bred;  
 Whose solid work, e'en now false teachers dread.  
 Hence Pitts, relentless to the Church's foes;  
 And Kellison, a second Austin rose.  
 Here Champney pointed his polemick pen,  
 Here Barret flourish'd :—To these wond'rous men,  
 Add hundreds more, whose well deserved praise,  
 Will blossom sweet in all succeeding days.  
 Yet, favour and affection set apart,  
 I'll boldly say, and from my inmost heart,  
 For the First place, you stand almost alone;  
 Equall'd by very few, excelled by none.  
 Among its Sons, this College never saw,  
 A man more perfect, or more free from flaw.  
 Rejoice then Doway, yes, rejoice to see,  
 Thyself thus honoured by his Dignity:  
 For thou'rt more honour'd far by him, than he  
     by thee. }

\* \* \* \* \*  
 \* \* \* \* \*

Amidst this Triumph, there's one ground for fear,  
 That damps my joy, and draws a melting tear.  
 Left, all compleated, you should now desire,  
 Moved by a glowing zeal, hence to retire.

Oh with your prefence blefs us yet! Oh ftay;  
 And to perfection fhew us ftill the way!  
 Let Britain want awhile your faving hand,  
 For its own fake, ftay from your native land.  
 For howe'er great your pains, or good your heart:  
 You there can act but one Apoftle's part.  
 But here your conduct, and instructions breed,  
 A race of Shepherds fit Chrift's Flock to feed.  
 Your bright example heats each tepid breast,  
 And wakes the dull from their lethargick reft.

Oh, could I, while your praifes I rehearfe:  
 Praétife thofe virtues which I tune to verfe:  
 Were I but warmed with that feraphic fire  
 Which glows within you never to expire:

\* \* \* \* \*  
 \* \* \* \* \*

He taught Divinity, and exercifed the other  
 Offices of Vice-President, Prefect of Studies,  
 and Confessor: which Offices united in one and  
 the fame perfon, feem to be of fuch a nature as  
 to require every moment of his time to attend  
 to them. His Vice-Prefidentfhip required his  
 attention to each particular perfon's regular dif-  
 charge of every duty of the Community; his  
 Profeforfhip required a proper time to confi-  
 der of, to propare, to deliver and explain his  
 Lectures to the Students in Divinity, and to  
 fuperintend and direct every one of the Exer-  
 cifes of his own School, both publick and pri-  
 vate; his Prefectfhip alfo required that he fhould  
 fuperintend the other Mafterf and Profefors, to  
 fee that they diligently difcharged their refpective  
 duties to their Students, and to affift at the do-  
 meftick

mettick and publick Exercises, which, by the Rules of the House they were obliged to perform; and his Office of Confessor required that he should be at all times ready to hear and give spiritual advice to all who applied to him for that purpose. And though there are several persons who look upon each one of these offices separately as a sufficient occupation, and think it a burden to be obliged to undertake two of them: yet such was his zeal for the glory of God, the Salvation of Souls, and the good of the College; that he not only courageously undertook, and diligently executed them all; but he even then employed what few moments he could find vacant, in endeavouring to sow the seeds of virtue in the hearts of those who lived in the world. And as one of the Irish Regiments in the Service of France was then at Doway; at the times of his going abroad for exercise or recreation, instead of spending his time in visits of ceremony and useles conversation, he made it his business to visit and attend them in the Hospital, in the Churches, and at their Quarters; to preach to them, instruct them, and give them admonitions conducive to the welfare of their souls. And particularly once, on the day of St. Patrick, the Tutelar Saint of Ireland, he preached to them a Sermon on these words of our Saviour, *John viii. 39. If ye be the children of Abraham, do the works of Abraham:* wherein, after having shewn them the zeal, and labours which St. Patrick underwent in order to bring their Ancestors to the knowledge of that Faith which they professed, and in which they gloried; and remonstrated to them, how opposite the usual method in which they celebrated his Festival, was

to the Spirit of Christianity which he taught them; he gave them to understand that they could have no reason for glorying in having St. Patrick for their Patron and Father, unless they shewed themselves to be the spiritual children of St. Patrick, by reducing to practice the instructions given them by him, and by doing the works, and imitating the example of St. Patrick. But that if their lives should prove a scandal to the Religion they professed: as God had, by the zeal and labours of St. Patrick, brought them out of the darkness of Infidelity, enlightened them with the knowledge of his sacred and saving Truths, and grafted them into his True Church, in lieu of some who had abandoned the Grace of God, and whose impious lives had led them into Errors and Infidelity: so they ought *not to be high-minded, but fear: lest as God had not spared the natural branches, he should also not spare them:* but in like manner cut them off from his Faith and his True Church, that others might be engrafted in their room. Though the giving proper instructions to these took up a great part of the time in which he could be spared from the duties of his Office; yet they were not the only objects of his zeal and labours. He saw the havock which Satan daily made in the Souls of Christians by drawing them into sin: he lamented the unhappy blindness and ignorance of their true and everlasting welfare. under which the greatest part of mankind laboured; he groaned at the sight of their running headlong to their own destruction: and at the same time he knew that all these evils, their forgetfulness of God, their insensibility both of the happiness prepared for the just, and of the miseries that await un-repenting sinners; and  
their



their indulgence of their sinful passions and inclinations, all proceeded from a want of serious consideration; or, as the Scripture expresses it, \* *the whole earth is laid desolate, because no one thinks in his heart*: and that † “the great difference between the good and the bad Christian, is; that the one thinks well on the Truths he believes, and by that means lets them sink deep into his Soul, and take root there, so that they bring forth in him the fruits of all virtues: whereas the other does not think; and therefore is little or nothing affected with the Truths of the Gospel; because his Faith is asleep, or rather dead for want of consideration:” and therefore to do all that was in his power to remove that blindness, that ignorance, and forgetfulness of God, he composed that little Book, called, *Think Well On't, or Reflections on the great Truths of Eternity*, containing Meditations for every Day in the Month; and in which he has represented these important and moving Truths, the serious consideration of which has contributed to the conversion of Millions of Souls, in such a plain, easy, and familiar manner, that the most ignorant person living, if he can but read, cannot fail of being affected by them. And such has been the fruits of this part of his pious labours, that this little book has gone through many editions, and imparted spiritual benefit chiefly to the poor, who on account of its cheapness are able to purchase this; though their circumstances may not permit them to purchase the Meditations for the Whole Year, which he afterwards composed and published.

\* Jerem. xii. 11. † Medit. for Jan. 16.

## C H A P. VI.

*He comes upon the Mission; his exemplary Conduct  
in London.*

**I**T was not without reason, that the author of the above recited verses expressed a fear, that being now fully qualified to execute the great design, which, from the time of his being first received into the Communion of the Catholic Church, he always entertained and nourished in his Soul, of imparting the knowledge of Salvation to those who had been educated in Error and ignorance of the true Faith; he should desire to leave the College, and return again to his native country. He had frequently heard him lament the unhappy situation of such persons, had frequently heard him express his ardent wishes of affording them relief: and indeed it was one of the reigning desires of his heart, *to publish the Name, the Faith, and Glory, of God to his brethren.* To confine his labours and endeavours to promote the glory of God to the narrow limits of a College, could not satisfy the desires of his heart. He had already done his endeavours to train up a race of Shepherds fit to teach the Flock of Christ, as far as instruction, exhortations, and a life of exemplary piety and zeal could go. And though they wished that he would continue with them, to train up  
more

more in the same way: yet he thought that it now behoved him, by his example, to encourage those his disciples to labour with zeal and fidelity, whom he had sent before him into the Vineyard of the Lord. And therefore on the 18th of August 1730, he set out from Doway to come upon the London Mission, on which occasion a record was entered in the Annals of the College, which declares him \* to have been perfectly learned in all the Sciences, endowed with extraordinary piety, and inflamed with zeal for the Salvation of Souls, and with Charity towards God and man.

Being arrived in London, he immediately began to exert that zeal which had burnt so long in his breast, and to which he had not been able to give sufficient scope till now. And by his Preaching, his private exhortations and advice, by his writings, by the extraordinary piety and regularity of his life, by the devout manner in which he celebrated the Divine Mysteries, and administered the Holy Sacraments, and by his fervent prayers poured out to God for the conversion of sinners and unbelievers; he soon brought back many strayed sheep to the *One Fold of the One Shepherd, Jesus Christ*; and opened the eyes of many others to behold the wretched situation of their Souls, who, though members of the Catholick Church by Faith and Profession, yet in the conduct of their lives greatly deviated from the sanctity of its doctrines and its precepts. He was ready at all hours  
both

\* Die 18 Aug. 1730, in Missionem Anglicanum Londinum profectus est Eximius D. Richardus Challoner, Sac Theol. Doctor et Professor per 10 annos: Vir in omni Scientiarum genere versatissimus, insigni pietate præditus, zelo animarum et charitate erga Deum et proximum accensus.

both of day and night to impart every assistance in his power to those who asked it ; by consoling them in their sickness, relieving their necessities, administering the holy Sacraments to them, encouraging them to bear their sickness, poverty, and misfortunes, with patience, submission, and resignation to the holy will of God ; and animating them with the hopes of coming to the possession of that glory which God had prepared in his heavenly kingdom for the reward of their labours and sufferings. And whatever time he had to spare after the performance of those duties, he employed with the utmost assiduity in writing something, either to defend, to explain, and propagate the True Faith of Jesus Christ : or else to promote piety, virtue, and sincere religion, in the hearts and lives of mankind. And as he was always very punctual and regular in the discharge of every branch of his duty and occupations : as he made it his invariable practice to be always at home at an early hour in the evening, that he might be always ready to answer calls to the sick, or to give spiritual advice to those who might apply to him for that purpose, or to instruct children in the principles and practice of Christianity : this regularity furnished him with an opportunity of every day adding something to the work he had in hand. And in which he gave a most excellent example to all young Missionaries, to fulfil the solemn promise they have all made to God of dedicating their whole lives to his Divine Service ;\* and by an imitation of which, they would not only avoid wasting so much of their precious time in idle  
and

\* Statui totum me divino ejus famulatui in quantum possum pro fine hujus Collegii exequendo offerre.—et in Anglicani ad proximorum animas lucrandas revertar.



and useless company, in diversions and extravagancies unbecoming their Character; and which too often brings disgrace upon them and their innocent brethren; but would also, as he used frequently to say in the private advices he gave to them, be preserved from many dangers to which both their Faith and their Morals are often exposed, by the artfulness and vigilance of that *enemy, who wanders about like a roaring lion, seeking whom he may devour*, and whose greatest delight is to ruin the Ministers of God; because he well knows that they are seldom, or never damned alone: but that their ruin, and the scandal they give; generally draws after it the ruin and everlasting damnation of many others. If young Missionaries would but seriously reflect on the infinite importance of their avoiding these dangers, and at the same time on the immense good they might do by employing their vacant hours in preparing sermons and other instructions for the good of their Flocks, or in composing works for the advancement of true piety and religion, instead of squandering them in idleness or useless diversions: they would soon be convinced that they would not only answer the great end of their vocation, and of their dedication of themselves to the service of God, and become his instruments in promoting the Salvation of many Souls, who now perhaps are likely to perish through their neglect, and whose perdition God will one day place to their account;\* but they would also acquire the love and esteem of their Superiors; and be thought worthy to have their conduct proposed to others as a pattern for their imitation.

## C H A P. VII.

*He publishes*—The Grounds of the Catholick Doctrine:—The Young Gentleman instructed in the Grounds of the Christian Religion, and sundry other Tracts.

ACCORDING to this plan and rule of life, which he had laid down for himself, he began immediately after his arrival upon the Mission, to publish several little Tracts for the defence of the Catholick Faith, and the instruction of the Faithful. In the year 1732, he published a little Pamphlet, entitled, *The Grounds of the Catholick Doctrine*: at the beginning he places the Profession of Faith published by Pope Pius IV. which every one knows to be the standard of that Religion, which in these kingdoms is nick-named Popery. And after having proved from the marks and Characters given of the Church of Christ in the Holy Scripture; that Catholics, and not Protestants, constitute that Church on earth; he demonstratively proves the truth of every one of the Articles of that Profession of Faith, from a multitude of passages taken from the Protestant Bible.

In the year 1733, he published a Pamphlet, entitled, *A Short History of the first beginning and*

*and progress of the Protestant Religion.* In which he shews from the Testimony of the best *Protestant writers*, that \* “the Established Church, “as well in England as throughout all the rest “of Christendom, was in the year 1500 that of “the Roman Catholic: that at that time there “were none who dissented from this Church, “except some few *Vaudois*, who inhabited the “Vallies of Piedmont; some *Lollards*, or Disciples of Wickleff in England; and some of “the followers of John Hus in Bohemia:” whom neither Dr. Fiddes nor Dr. Heylin looked upon as Protestants; because they were involved in great Errors, and even such as were of pernicious consequence to the State. That Martin Luther, in the year 1517, was the first who broached that body of Doctrine which is now called Protestancy; and, in opposition to the whole Christian world, set himself up for a Reformer of the Church’s Faith. And though his Doctrine was highly agreeable to the inclinations of *flesh and blood*, † and he on that account soon found many abettors; yet he did not propagate it with so much happiness and success as he could wish. In the first place, his own conscience tortured him upon the subject, as he himself bears witness in the following words: ‡ “With how many Medicines, with what strong “and evident Texts of Scripture, have I scarce  
“ yet

\* Page 3, and 4.

† Confession, Fasts, and Penance set aside;  
Oh, with what ease we follow such a guide!  
Where souls are starved, and senses gratified,  
Where marriage pleasures, midnight prayer supply,  
And matten bells (a melancholy cry)  
Are turned to merrier notes, *increase* and multiply.

*Dryden’s Hind and Panther.*

‡ Luther’s Preface to his book for abolishing private Masses, printed at Wittenberg, Tom. 2, fol. 244.

“ yet settled my own Conscience, to dare, *being*  
 “ *but one single man*, to contradict the Pope,  
 “ and believe him *Antichrist*, the Bishops his  
 “ Apostles, and the Universities his Stews?  
 “ How often has my trembling Heart repre-  
 “ hended me, objecting their strongest and only  
 “ Argument: *Are you the only man of sense in*  
 “ *in the World? Are so many all in the wrong?*  
 “ *Have so many Ages passed in Ignorance? What*  
 “ *if you should be the person that is mistaken, and*  
 “ *lead so many others into Error, to be damned*  
 “ *with you to all Eternity?*” And secondly, fe-  
 veral others immediately began to reform his  
 pretended Reformation; and became the Au-  
 thors of that multitude of Sects, with which the  
 northern counties of Europe are now over-run.  
 He then proceeds to shew, that the Pretended  
 Reformation, which had begun to be intro-  
 duced into England by King Henry the Eighth’s  
 discarding the Authority of the Pope, was car-  
 ried on, not out of motives of Piety, and for  
 the Advancement of the glory of God, but by  
 motives of Avarice in that King and the Cour-  
 tiers of those days: that they suppressed six  
 hundred and forty-five Religious houses, Ninety  
 Colleges, One hundred and ten Hospitals, and  
 Two thousand three hundred and Seventy-four  
 Chantries and Free Chapels, and converted  
 their Revenues to the King’s use, and that they  
 seized on the lands of the Bishops, plundered the  
 Churches of their Jewels, Plate, and Ornaments:  
 and made such devastation of sacred foundations,  
 that Sir William Davenant writes of it in these  
 words.

Who sees these dismal heaps but will demand,  
 What Barbarous Invader sack’d the Land.

But



But when he hears, no Goth, no Turk did bring  
This desolation, but a Christian King.

When nothing but the name of zeal appears,  
'Twixt our best actions, and the worst of theirs.  
What can he think our Sacrilege would spare,  
Since these th' Effects of our Devotion are.

\* He moreover shews that all this was done, not by the advice and consent of the Bishops and Clergy, but in direct opposition to them: that the alterations made in the Public Liturgy, were not made by the free deliberations, and consent of the Bishops and other Clergy; for that four, out of the Seven Bishops who were deputed to compile the First Common Prayer Book, published in the reign of King Edward the Sixth, protested against the Act of Parliament which authorized it, and that the Bishop of Chichester who was one of them, would by no means subscribe to it. And that in the beginning of the Reign of Queen Elizabeth, who like her father, claimed the title of Supreme Head of the Church in all matters Spiritual and Temporal: when the Oath of her Supremacy was tendered to the Bishops, (which particularly by reason of her Sex, was a thing so very extraordinary as never before to have been thought on) out of fifteen Bishops, who were all that were alive at her Accession to the Throne, fourteen of them refused to take it: and in consequence of their refusal were deprived of their Bishoprics. And that besides these, there were Six *Abbots*, *Priors*, and *Governors* of Religious Orders, Twelve *Deans*, as many *Archdeacons*, Fifteen *Presidents* or *Masters of Colleges*, Fifty *Prebendaries* of Cathedral Churches, and about Eighty *Parsons*

*Parsons* or *Vicars*, in like manner deprived, for refusing to take the same Oath. Which plainly shews how little share they, to whom the Holy Ghost committed the care and \* government of the Church of God, had in the changes that were then made in matters of Religion: and in the establishment of the pretended Reformation.

This little Pamphlet is, I may even say, *crammed* so full of *important matter* concerning the History of those times; that almost every word of it deserves to be written in letters of gold. And it is what I would recommend to every body to read, who desires to be informed of the *motives* and *means* whereby the Protestant Religion was established in this country.

Perhaps some Readers may here be inclined to ask this Question, *Although fourteen Bishops and several others of the Clergy were deprived for not embracing the Protestant Religion in Queen Elizabeth's time: yet was there not a far greater number of really learned, and dignified Ecclesiasticks, who cordially did embrace it?* I will endeavour to put him in the way of satisfying himself, upon this subject, by proposing to his serious consideration the following words, quoted from the third part of the Homily, on Peril of Idolatry, approved in the thirty-fifth article of Religion, and appointed to be read in Churches by order of Queen Elizabeth. "Our Saviour Christ saith, *The harvest is plentiful, but the workmen are but few*: which hath been hitherto continually true, and will be to the world's end: *And in our time, and here in our Country,*

" *so*

"so true, that every Shire should scarcely have one good Preacher, if they were divided." And indeed it was for this reason, that the Book of Homilies was composed, as appears by its Preface.

In the year 1734, he published two little Pamphlets, one of them intitled, *A Roman Catholic's Reasons why he cannot conform to the Protestant Religion.* And the other called, *The Touchstone of the New Religion*, in which he shews that sixty assertions of Reformers are directly contrary to the very words of their own Bible.

And now seeing, and lamenting the evil fruits of that Reformation, which by insensible steps had led numbers of people into downright deism, and to ridicule all revealed Religion as an imposture, he in the year 1735, published a Book called, *The young Gentleman Instructed in the Grounds of the Christian Religion.* In this work he has given several demonstrations of the Existence of a God, against the Atheists, if there are, or ever have been such as real Atheists in the world. After which he proves that the Jewish Religion was revealed and established by God, from the stupendous miracles which were wrought in the presence of vast multitudes of people; from the monuments of that nation, which were instituted at the very time when these miracles were wrought, on purpose to perpetuate the memory of them: and from the Spirit of Prophecy which was given in an eminent degree to many holy men who lived under the Mosaick Law. He then proceeds to prove against the Jews, that the promised Messiah is already come; first by shewing that the  
time

time of his coming was clearly foretold by the Prophets; secondly by comparing the circumstances of the birth, preaching, miracles, death, and resurrection of Jesus Christ, with what was foretold by the Prophets concerning him; by the abolition of the Old Law, its Priesthood and Sacrifices; by the reprobation of the Jews and the conversion of the Gentiles; and by the innumerable, evident miracles wrought in testimony of the Truth of the Christian Religion, and the miraculous propagation of Christianity. And lastly, he proves the Divinity of the Son and the Holy Ghost against the Arians and Macedonians; and all by way of dialogue, in so plain, easy and familiar a style, as may be easily understood by people of the most ordinary capacity; and at the same time with such forcible arguments, as are capable of engaging every Infidel to acknowledge the Truth of the Christian Religion, who is not obstinately resolved to adhere to his infidelity in spite of conviction.



## C H A P. VIII.

*He publishes, The Unerring Authority of the Catholic Church, and, a Specimen of the Spirit of the Dissenting Teachers. Some Account of those Books.*

AFTER this he composed a book called, *The Unerring Authority of the Catholick Church in matters of Faith.* With regard to the shortest and plainest method of putting an end to disputes upon the subject of religion, and convincing mankind what were the doctrines taught by Jesus Christ and his Apostles: his Preface shews that he perfectly coincided in opinion with that learned and judicious Protestant Dr. Field, who in his *Dedicatory Epistle to his Treatise of the Church*, says, “ Seeing the  
 “ controversies of religion in our time, are  
 “ grown in number so many, and in nature so  
 “ intricate, that few have time and leisure,  
 “ fewer strength of understanding to examine  
 “ them; what resteth for men desirous of satisfaction, but diligently to search out, which,  
 “ among all the societies of men in the world,  
 “ is that blessed company of holy ones, that  
 “ Household of Truth, that *Sponse of Christ*,  
 “ and *Church of the living God, which is the Pillar and Ground of Truth*: that so they may  
 “ embrace

“ embrace her communion, follow her directions, and rest in her judgment.” According to this idea, he first lays down eight preliminary propositions, in which, from the promises of God, made in the holy scripture, and, where need requires, from the testimony of the Holy Fathers, and from Protestant witnesses; he proves that the Church which Christ established upon Earth, is to continue uninterruptedly, existing in every age and at all times, till the end of the world; that it is always visible; is only in One Communion or society of Christians, of which Hereticks and Schismatics are no part; that out of its communion salvation is not to be obtained; and that all the marks, or characters of the True Church of Christ set down in the scripture, and writings of the holy fathers, by which it may be distinguished from all other societies or sects, perfectly agree to the Church in communion with the See of Rome: but that none of them agree to any of the sects of Protestants: who on the contrary had no visible being in the world till the time of Martin Luther. The proofs of these preliminaries take up near one third of the book: after which he with the utmost perspicuity, shews from the promises made in the scripture, that the Church of Christ is by him appointed to be the Judge of all controversies in religion; that all Christians are obliged by his divine law to acquiesce to her decisions, and that according to his divine promise she is infallible in the exercise of this judgment.

In the year 1734-5, a set of Presbyterian and other Dissenting Teachers, to recruit their congregations, preached several sermons at  
Salter's

Salter's Hall: and in order to convince their hearers that they were *true, zealous* Protestants, they chose Popery for their subject, which they vilified in a most merciless and unchristian manner. Two of these sermons were particularly remarkable: One was preached by Mr. Barker on January 9, the other by Mr. Chandler on the Sunday following, and as they afterwards appeared in print, they furnished Dr. Challoner with an opportunity of *trying the spirit of the preachers, whether they were of God, because many false prophets are gone out into the world*; and excited his zeal to refute the falsehoods with which he found them to abound. The intent of these sermons was to vilify the Church of Rome, its doctrines, and its members, and to represent them all in such a despicable and odious light, as could hardly fail of exciting in the minds of their hearers, the greatest contempt of the doctrine of the Catholic Church, and a hearty hatred against the persons of its members. However *as the disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. And if they have called the master of the house Belzezebub, how much more will they so call them of his household.* And happily for the Catholic Church and its members, the means they made use of to vilify it, were the very same which the Scribes and Pharisees made use of to vilify Jesus Christ and his doctrine, that is, by slander and misrepresentation: for Dr. Challoner, in the answer to these two sermons, entitled, *A Specimen of the Spirit of the Dissenting Teachers*, which he published in the year 1736, has taken notice of no less than eighteen falsehoods and notorious slanders contained

tained in Mr. Barker's sermon. The sermon preached by Mr. Chandler was upon the Notes or essential Marks of a Christian Church: but he laid down such as are as wide from the mark, as darkness is from light: they being such as can be only known to God. But Dr. Challoner has set down and proved what are the true characteristics by which the True Church of Christ may be distinguished from all other Societies of Christians: and which are those that are now universally urged by Catholic writers against all modern Sectaries; as they were many hundred years ago, urged by the holy fathers against the Donatists, and other hereticks who lived in their days. But though Mr. Chandler's sermon bore for its title, A Sermon upon the Notes of the Church: yet he did not confine himself to treat only on the notes of the Church, but passed on to treat of several points of controversy in particular. All which Dr. Challoner has answered with the utmost solidity and perspicuity: and remarks, that the account Mr. Chandler gives of the rise of Transubstantiation, "contains almost "as many notorious falsities as it does lines." And as this article of Transubstantiation is one of the principal points in which Mr. Chandler's brethren, the Calvinists, differ from the Church of Rome: after having fully proved those eight marks (at which Mr. Chandler had nibbled) to be the real marks and properties of the Church of Christ, and fully answered every objection which he had raised against them; he in an Appendix shews, from the testimony of a multitude of the holy fathers, and others of the most eminent writers who lived in the first six Centuries, that the doctrines of the Real Presence



fence of the Body and Blood of Jesus Christ in the Holy Eucharist; and of Transubstantiation, or the change of the Bread and Wine into his Body and Blood, were believed and taught in all the Christian Churches in the world, and by all the holy fathers who lived in those ages. That they constantly call it *the Body and \* Blood of Christ*: that is, his own † *true and proper Body, his true and proper Blood*. That the Body and Blood of Jesus Christ, concealed under the sacramental species, or appearances of Bread and Wine, ought to be ‡ adored by the Faithful. That they affirm that the Bread and Wine are substantially changed into the Body and Blood of Jesus Christ. That this change is effected, not by any natural means, or natural power residing in the Priest, but by the immediate act of God, and the exertion of his Divine Omnipotence, he concurring with the act of his Ministers when they perform that Function which he himself instituted; in the

\* S. Ignatius of Antioch, Ep. ad Smyrneos. — S. Justin Mart. in *Apolog.* — S. Irenæus, lib. 5. adv. Hær. cap. 2. — lib. 4. c. 34. Tertullian lib. de Resurrect. carnis, cap. 8. As also Origen. S. Cyprian. The great Council of Nice Eusebius of Cæsarea.

† S. Irenæus lib. 5. Adv. Hæres. cap. 2. Juvenius Hist. Evangelica says, He taught his Disciples that he delivered them his proper Body, S. Hilary Pictav. lib. 8. de Trinit. There is no room left for doubting of the Truth of his Flesh and Blood. S. Cyril of Jerusalem, *Catech. Mystag.* 4. and many others. This is that Body which was imbrued with Blood, which was wounded with a Lance, and which sent out those Springs healthful to the World: the one of Water, and the other of Blood. This Body he has given us to hold and to eat. S. Chrysost. Hom. 24 in Ep. 1 ad Cor.

‡ As no man eats the Flesh of Christ unless he first adores it, a means is found out how the Footstool of the Lord may be adored; which is such that we may not only adore it without Sin: but we sin if we do not adore it. S. Aug. *Enarrat in Psal.* 98. cap. 5.

the same manner as he concurs with their acts, and cleanses infants from original sin, adopts them for his children, makes them Members of his Church and heirs of his heavenly kingdom, at the same time that his Ministers outwardly wash their bodies with the laver of regeneration. \* That this change is effected suddenly and instantaneously. And that in order to instruct the people in the nature of this wonderful change wrought by the right hand of the Most High: they compare and explain it by the changes wrought of old, of † *Moses's rod* being changed

\* It is with justice also I believe, that the Bread sanctified by the Word of God, is changed into the Body of God the Word—not so that by being eaten, it becomes the Body of the Word, but is instantly changed by the Word, into the Body of the Word, as the Word hath said. *This is my Body.* S. Greg. Nyssen. Orat. Catech. cap. 37. — Since the Word says, *This is my Body*, let us be convinced, and believe, and behold it with our intellectual Eyes. How many now say I would willingly see his shape, his form, his cloaths. Behold you see him, you touch him, you eat him.—What Pastor feeds his Sheep with his own proper Limbs? But why do I say Pastor? There are many mothers who have put out their children to be nursed at other's Breasts: but he would not do so, but nourishes us himself with his own Blood, and by every means unites us closely to himself.—These things are not to be effected by the power of man: He who then did those things at that last Supper, the same effects them also now. We hold the place of Ministers: but he who sanctifies and changes them is Christ himself. *St. Chrysost, Hom. 60. ad Pop. Antioch.* who repeats the very same words in his 83d Homily on St. Matthew's Gospel.

† How many examples have we here to produce? Let us shew that this is not what Nature formed, but what the Benediction has consecrated, and that the power of the Benediction is greater than that of Nature; because, by the Blessing even Nature itself is changed. Moses held a rod in his hand, he threw it down, and it became a Serpent; again he took hold of the tail of the Serpent, and it returned into the nature of a Rod.—The Rivers of Egypt ran with streams of pure water, when presently Blood gushed from the fountain veins;  
and

changed into a *serpent*; the *Water* of the rivers of Egypt into *Blood*; *Dust* into *Lice*; and *Water* into *Wine* at the marriage of Cana in Galilee: all which were certainly changes made of one substance into another, effected by the immediate act of God, and the exertion of his divine omnipotence; although Moses was the visibly acting minister in every one of them except the last. And that they draw arguments from these miraculous changes, to convince the people that God is equally able to, and according to his Institution effectually does change bread and wine into the body and blood of Jesus Christ our Lord. And at the same times that he proves the Real Presence and Transubstantiation: he likewise proves, from the testimony of a multitude of the holy fathers, that the Eucharist is a \*True, a Proper,

and again, at the Prayer of Moses, the Blood ceased, and the nature of waters returned.—We see therefore that Grace is more powerful than Nature. Now if a man's Blessing could change the course of Nature, what must we think of the Divine Consecration itself, in which the very words of our Lord and Saviour operate? For the Sacrament which you receive is made by the Words of Christ.—You have read of all Creatures in the world, that “He spoke and they were made; He commanded, and they were created, Ps. cxlviii. 5.” Is not then the word of Christ, which could give a being to that which had none; able to change those things which are, into what they were not before? For it is not less to give new natures to things, than to change their natures. St. Ambrose, lib. de Initiatis.

† Christ took that Bread which is of the Creature, and gave thanks, saying, *This is my Body*; and in like manner the Chalice, which is of this Creation, he confessed to be his Blood, and taught the new oblation of the New Testament, which the Church receiving from the Apostles, offers up to God throughout the whole world:—concerning which Malachi prophesied in this manner:—“In every place Incense is offered to my Name, and a pure Sacrifice”—most evidently signifying by these words, that the former people (the Jews) had ceased to offer to God; but that in every place, Sacrifice is offered

a Proper, and \* Propitiatory Sacrifice, that it is the Sacrifice foretold by the Prophet Malachias, of which God declared his acceptance; that it was prefigured by the Sacrifice of Melchisedeck, and succeeds to all the various Sacrifices of the Old Law.†

to God (by Christians) and that a pure Sacrifice. *St. Irenæus, lib. 4. adv. Hæc. c. 32.*—With good reason we daily celebrate the Memory of his Body and Blood, and being honoured with a more excellent Sacrifice and divine Service than the Ancients; we think it not just to fall back to those first and weak Elements, containing Symbols and Images, but not the Truth itself. *Eusebius Cæsarens, lib. 1. de Demonstr. Evang.*

\* After that the Spiritual Sacrifice is made, and that unbloody Worship, standing by the victim of Propitiation, we pray to God for the common Peace of the Churches,—for Kings, for their Soldiers, in a word for all that stand in need of help,—and for all such as have died amongst us, believing it to be a very great assistance to their Souls for whom is offered the Prayer of that Holy and awful Sacrifice which lies upon the Altar. *Cyrillus Hierosol. Catech. Myst. 5.* The Apostles did not in vain command, that in the Venerable and dreadful Mysteries the Dead should be remembered. They knew they would derive a considerable advantage from it. For whilst all the People stand with open arms, as well as the Priests, and the tremendous Sacrifice is present, how should we not appease God by praying for them? *St Chrysost. Hom. 38. (or 3.) in Philipens.*

† That Sacrifice which our Priest, the Mediator of the New Testament, gives according to the Order of Melchisedeck, of his own Body and Blood, has succeeded all those Sacrifices of the Old Testament, which were offered up as a Shadow of that which was to come,—because instead of all those Sacrifices, and Oblations, his Body is offered up, and given to such as partake of it. *St. Aug. lib. 12. de Civit. Dei, cap. 20.*

† Concerning the Sacrifice of the Eucharist, the Learned Protestant Bishop of Down and Connor, Dr. Jeremiah Taylor, writes in the following words: “As it is a commemoration and representment of Christ’s death, so it is a Commemorative Sacrifice; as we receive the Symbols and the Mystery, so it is a Sacrament. In both capacities the benefit is next to infinite. First, for whatsoever Christ did at the Institution, the same he commanded the Church to do in remembrance and repeated rites; and himself also does the  
“ same



" same thing in Heaven for us, making perpetual intercession  
 " for his Church, the body of his redeemed ones, by repre-  
 " senting to his Father his Death and Sacrifice : there he sits a  
 " High-Priest continually, and offers still the same one Perfect  
 " Sacrifice; that is, still represents it as having been once  
 " finished and consummate, in order to perpetual and never-  
 " failing events. And this also his ministers do upon earth,  
 " they offer up the same Sacrifice to God, the Sacrifice of the  
 " Cross, by Prayers, and a commemorating rite and repre-  
 " sentment according to his holy institution. And as all the  
 " effects of Grace, and the titles of Glory were purchased for  
 " us on the Cross, and the actual Mysteries of Redemption  
 " perfected on Earth, but are applied to us, and made effectual  
 " to single persons and communities of Men by Christ's in-  
 " tercession in Heaven; so also they are promoted by Acts  
 " of Duty and Religion here on Earth, that we may be  
 " *workers together with God*, (as St. Paul expresses it) and in  
 " virtue of the eternal and all-sufficient Sacrifice, may offer  
 " up our Prayers and our Duty, and by representing that  
 " Sacrifice, may send up, together with our Prayers, an instru-  
 " ment of their graciousness and acceptation. The funerals  
 " of a deceased friend are not only performed at his first in-  
 " terring, but in the monthly minds, and anniversary com-  
 " memorations, and our grief returns upon the sight of a  
 " picture, or upon any instance which our dead friend de-  
 " sired us to preserve as his memorial. We celebrate and  
 " exhibit the Lord's death in Sacrament and Symbol. And  
 " this is that great express, which when the Church offers to  
 " God the Father, *it obtains all those Blessings which that Sa-*  
 " *sacrifice purchased.* *Themistocles* snatched up the Son of King  
 " *Admetus*, and held him between himself and death, to  
 " mitigate the rage of the King, and prevailed accordingly.  
 " Our very holding up the Son of God, and representing  
 " him to his Father, is the doing an act of mediation and ad-  
 " vantage to ourselves in the virtue and efficacy of the Me-  
 " diator. As Christ is a Priest in Heaven for ever, and yet  
 " does not sacrifice himself afresh, nor yet without a Sacrifice  
 " could he be a Priest, but by a daily Ministration and  
 " Intercession represents his Sacrifice to God, and offers  
 " himself as sacrificed; so he does upon earth by the ministry  
 " of his Servants: he is offered to God, that is, he is by  
 " Prayers and the Sacrament represented or offered up to  
 " God as sacrificed, which is in effect, a celebration of his  
 " death, and the applying it to the present and future  
 " necessities of the Church, as we are capable, by a Ministry  
 " like to his in heaven. It follows then, that the celebration  
 " of this Sacrifice be in its proportion an Instrument of  
 " applying the proper Sacrifice to all the purposes which it

“ first designed. It is ministerially and by application a  
 “ instrument Propitiatory, it is Eucharistical, it is an Homage,  
 “ and an act of Adoration, and it is Impetratory, and obtains  
 “ for us and for the whole Church all the benefits of the  
 “ Sacrifice, which is now celebrated and applied; that is, as  
 “ this Rite is the remembrance and ministerial celebration of  
 “ Christ’s Sacrifice, so it is destined to do honour to God,  
 “ to express the homage and duty of his Servants, to  
 “ acknowledge his Supreme Dominion, to give him thanks  
 “ and worship, to beg pardon, blessings, and supply all our  
 “ needs. And its profit is enlarged, not only to the person  
 “ celebrating, but to all to whom they design it, according  
 “ to the nature of Sacrifices and Prayers, and all such solemn  
 “ actions of Religion.” *Taylor’s Life of Christ, 7th Edit. fol.*  
*1684, page 372.*

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## C H A P. IX.

*He publishes The Catholic Christian Instructed, the Preface to which enrages Dr. Conyers Middleton, who endeavouring to put the Penal Laws in force against Dr. Challoner, he for a while retires.*

**D**R. CONYERS MIDDLETON having about the same time published a Pamphlet in Quarto, entitled, *A Letter from Rome, shewing an exact Conformity between Popery and Paganism, or the Religion of the present Romans derived from that of their Heathen Ancestors.* Dr. Challenor in the year 1737, published a Book entitled, *The Catholic Christian instructed in the Sacraments, Sacrifice, Ceremonies and Observances of the Church*; in the Preface to which he fully answers all that Dr. Middleton had written against them, and fully  
 proves

proves the falsehood contained in Dr. Middleton's title page: by shewing that instead of proving that exact conformity between Popery and Paganism, he had wilfully passed over in silence, the belief which the present Romans entertain of all the doctrines contained in the Holy Scriptures, their Eucharistick Sacrifice, Sacraments, Church-Service taken out of the Holy Scripture, "the Three Creeds, and even the Articles of the Profession of Faith published by Pope Pius IV. which he well knew to be the standard of what he called Popery."\* That he had likewise passed over in the same profound silence all the grosser superstitions of the Pagans, and the sacrifices which they offered to their Idols, Jupiter, Mars, Venus, Mercury, &c. and had only taken notice of some of their observances which were no otherwise criminal, than in being applied to the worship of *False Gods*. And he not only vindicated those ceremonies which Dr. Middleton treats so unmercifully; by shewing that they were, not only innocent in their own nature, and holy, as being employed in the worship of the *True God*, intended to render his service more solemn, and to excite greater respect and veneration in the hearts of the faithful during the time of the publick worship: but that some of them were expressly commanded by God himself in the Old Law: such as the use of Incense†, Holy Water‡, and Lights in the Churches§. That processions were also practised by the Jews||, and not disapproved: He also convicted the Doctor from his own testimony¶ of being a greater

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\* Page 10, Preface to Catholic Christian.

† Exodus xxx. 7.—Malachi i. 11. ‡ Numb. xix. 9, 12. 18.  
§ Exodus xxv. xxvii. xl. || 2 Sam. vi. ¶ Middleton's Letter from Rome, page 33. 34.

greater friend to\*, and entertaining a greater veneration for the Pagan deities, than for those illustrious martyrs, who having propagated, and sealed their faith in Jesus Christ with their blood, are therefore now justly honoured by the church—not only of Rome, but of England, by having churches dedicated to God in their memory: and consequently that he was more a pagan than a christian.

In the latter end of this preface he turns the tables upon his adversary, and shews, that though Dr. Middleton was a clergyman of the church of England, and by what he had written against Popery, seemed to wish to be thought a staunch member of that church, and to maintain and defend its cause: yet that in reality he had done neither credit nor service to that church, but rather had done harm to it. \* Because he had only put arms into the hands of the Dissenters to fight against the Church of England; because every argument that he had made use of against Popery, might with equal force be retorted against his own Church. For, says he\*, “ by the self-same way of arguing, by which he “ pretends to demonstrate an exact Conformity “ between the Religion of the present *Romans*, “ and that of their Heathen Ancestors, these “ same Gentlemen (the Dissenters) will, with a “ much fairer shew of probability, prove an “ exact conformity between the religion by “ law established and Popery.” The consequence of which would be, that they would naturally infer English Protestantism to be no better than heathenish Idolatry. And in order to prove this assertion demonstratively to every reader:

\* Preface to Catholic Christian, p. 12, 13.



reader: he introduces a dissenting Teacher haranguing his Congregation in arguments and words, substantially the same as those made use of by Dr. Middleton. In this preface he has joined such a poignancy of wit, with such solidity of reasoning, that I need not hesitate to say it is the compleatest *little piece* of Controversy that Dr. Challoner ever wrote.

This Answer to the Letter from Rome, and his having also therein convicted its Author of having imposed upon his Protestant Readers\* “by the grossest *Misrepresentation* and downright “*Slander*, in charging the Church of Rome, as “he does p. 29. of the finishing act and last “scene of genuine Idolatry, in crowds of bigot “votaries prostrating themselves before some “Image of wood or stone, and paying *Divine* “*Honours* to an Idol of their own erecting,” so exasperated Dr. Middleton and his friends, that dropping all further contest with the pen, they endeavoured to have recourse to more powerful weapons. And as they found that Dr. Challoner had said, that if the definition of Idols given by Dr. Middleton be a true definition, his own Church† “had not yet got “rid of *Idols*, but has them every where standing, and new ones daily erected, in spite of the “Law of God; and that, not only in every “private house, but also in her publick places, “and in her very Churches, out of which “though she has generally removed the Images “of Christ,—yet she has brought in, in their “stead, the Images of Moses and Aaron, who “are certainly dead; and what is worse still, has “introduced

\* Preface, page 9.

† Page 10. Preface to Catholic Christian.

“introduced dead Lions and Unicorns into the  
“Sanctuary, in place of the Cross of Christ:”  
they thought they had found a convenient handle to prosecute him as a person disaffected to the Sovereign: and therefore sought to lay hands on him; and, in imitation of the Jews, accuse him of being an enemy to Cæsar. And although Dr. Challoner was convinced both of the rectitude of his own intention, and that his enemies would not be able, with all their malice, to prove from his words, that he entertained in his heart any disaffection to his Sovereign: yet his friends ceased not to importune him to retire from the impending storm: to which he at length with reluctance consented. And accordingly he retired for a few months, till time and cool reflection had worn out of the hearts of Dr. Middleton and his friends the rancour they had entertained against him.

In the body of the Book he explains the nature of the Sacraments, and the Scripture proofs on which they are founded, the dispositions requisite for the receiving them worthily, and the ceremonies made use of in the solemn administration of them: as likewise several other of the principal ceremonies and usages of the Catholic Church. And has executed it in such a manner, that this Book has gone through several Editions, and is a very proper book to instruct the faithful in the knowledge of the duties of religion, and in the meaning of the religious rites and ceremonies which they daily see practised in the Churches.

## C H A P. X.

*A contest between Bishop Petre, and the Superiors of Doway College concerning him: He is consecrated Bishop of Debra.*

THE place of President of the College of Doway becoming vacant by the death of Dr. Robert Witham, on the 29th of May 1738, the Superiors of that House made an attempt to get him to return to them, by petitioning to have him appointed for their President. Their petition being sent to Rome; the Pope, or Cardinals of the College of the Propaganda, by his order, sent over, as usual, to the Superiors of the Mission in England advice of this petition, and likewise requested to know whether it would be agreeable to them that he should be nominated to that office? They all agreed that a more proper person could not be appointed: he having always preserved the character he had acquired while at the College: and being highly eminent for his learning, piety, zeal, and good example. But these very qualifications, which made him be judged the most proper person to fill that office, were the very things which hindered him from being nominated to it. Dr. Benjamin Petre, Bishop of Prusa in Bithynia, and Apostolical Vicar of the London District,

trict, being then advanced in years, had entertained thoughts of petitioning for Dr. Challoner to be made his Coadjutor. No sooner therefore did he hear of this petition being sent from the College of Doway, but he strenuously opposed it; and at the same time presented his own petition to have him made his Coadjutor. The Superiors of the College: the Apostolical Vicars in England, and the Cardinals of the College de Propaganda Fide, all united to represent to Bishop Petre the great importance of having such a person as Dr. Challoner for President of that which is the principal College belonging to the English Secular Clergy, and the chief Nursery for training up Missionaries for the English Mission. They represented to him how much good he might do in forming the minds of youth to learning, and their hearts to virtue; and thereby training up a race of Shepherds fit to feed the Flock of Christ. But Bishop Petre thought that all the good qualities of Dr. Challoner were no less necessary for the Bishop and Apostolical Vicar of the Chief Mission in England, than for the President of the Chief College belonging to the Secular Clergy. And that by his learning, his piety, his zeal, and good example, he would be able to do as much good in England, as he could do at Doway: by preserving in young Missioners the seeds of piety which had been sown in their hearts while they were at the College: by cautioning them against the dangers to which they might be exposed when they were no longer under the restraint of an Ecclesiastical Habit, and the rules of a regular Community: and by encouraging them both by his advice and example, to labour with their utmost assiduity to promote the glory of



of God and the eternal Salvation of their neighbour's Souls.

This business continued in suspense for some time; each party pressing their petition, and each party endeavouring to persuade the other to relinquish their pretensions: till at length Bishop Petre fearing that he should lose him, urged his last, which proved his efficacious argument; and declared that as Dr. Challoner was the most proper person he could find in the whole Body of the English Clergy to be his Coadjutor during his life, and to govern the District after his death; if they would not consent to his having him for his Coadjutor; he would leave it to those concerned to find out a proper person to govern the District, and that he himself would relinquish his charge, and pass the remainder of his days in a state of retirement.

This declaration turned the Scale in an instant. Every one entertained a great veneration for Bishop Petre; and every one entertained a like veneration for Dr. Challoner. And as the reasons which Bishop Petre alledged for having him for his Coadjutor were the same in substance which they alledged for having him made President of the College of Doway; they at length relinquished their pretensions; the petition of Bishop Petre was granted: and Dr. Challoner was by his holiness nominated Bishop of Debra, and Coadjutor to Bishop Petre: and Dr. Thornburg, was named President of the College at Doway.

While this was in agitation, Dr. Challoner  
D 5 seemed,

seemed, to all outward appearance, as indifferent as if he was no way concerned in it. But when the point was determined, his humility, and his fear of being promoted to a dignity and office, which is of such importance as to be dreaded even by Angels, manifested themselves, and urged him both to beg to be excused from accepting it, and to alledge reasons for his being excused. He was not, like too many, dazzled with the idea of the dignity of a Bishop, nor with the desire of possessing the income, which he knew in this country to be a mere nothing; and which, without great frugality, could scarce support him with decency. But he reflected on the duties incumbent on persons exalted to that Station: that they ought to be *blameless, sober, prudent, of good behaviour, chaste, given to hospitality: that they must take heed not only to themselves, to labour for the Salvation of their own Souls, but also to the whole Flock of Jesus Christ: because the Holy Ghost advances them to this office, for the very purpose of governing the Church of God, which he has purchased with his own blood: that they must be extremely vigilant over their flock to prevent errors and vices from creeping in among them: endowed with an ardent zeal to correct those which are already crept in: to deliver boldly the gospel of Jesus Christ without respect of persons: and with an invincible fortitude, to bear with meekness, charity, and patience, all the opposition and persecutions they may meet with, from infidels, and obstinate sinners; who will not believe, or obey the Gospel of Jesus Christ: and that these duties are so strictly incumbent on them, that they must give an account to God for the Flock committed to their charge,*  
and

and that if any one should perish through their neglect, *God will require that Soul at their hands.* And though every body that knew him, judged him to be possessed of all these qualifications and virtues, and a very proper, nay the most proper person for that high and important office: his humility, and his fear of not being able to discharge the duties of a Bishop in a proper manner, made him wish, and use his endervour to decline it.

For this purpose when he found that the business was concluded between the contending parties; that the Superiors of the College had given him up to Bishop Petre, and that he was actually nominated Bishop of Debra; he alledged that he was an improper person to be made Bishop: being born of parents who were not members of the Catholic Church; and that he himself had professed the erroneous opinions of his Parents, till divine Providence conducted him to Mr. Gother, who convinced him of his errors, and instructed him in the Catholick Faith; that consequently he was under a canonical irregularity, which renders such persons incapable of receiving Holy Orders. And although the Presidents of the English Colleges have a power of dispensing with persons labouring under this, as well as many other canonical irregularities, and of qualifying them for the reception of Holy Orders; yet that their power goes no farther than to qualify them to receive the Order of Priesthood.\* And therefore as he was thus disqualified, he begged of Bishop Petre, that he would select some person to be his Coadjutor,

\* Ut possint Sacros Ordines suscipere usque ad Presbyteratum inclusivé.

jutor, who did not labour under the like disability.

However this reply did not prevail upon Bishop Petre to change his mind. He immediately perceived that it was only Dr. Challoner's humility and fears, that made him alledge this irregularity as a reason and means to avoid being promoted to the dignity designed for him: and he considered this very humility, and these fears, as still greater proofs of his deserving it: inasmuch as God, who in a particular manner regards the humble, chose Moses an humble Shepherd to deliver his oppressed people from the slavery of the Egyptians, and to be their Lawgiver: David another humble Shepherd to be King over his people, and Jesus Christ chose humble fishermen to be his Apostles, the pillars and foundations of his Church, and the Prime Ministers of his Kingdom on Earth. He therefore wrote to Rome the objection that had been started: and his Holiness confirmed the Nomination, and dispensed with the alledged irregularity. And Dr. Challoner, finding that it was the will of God, and of his Superiors, that he should be made a Bishop, acquiesced: and was accordingly consecrated on the Feast of St. Francis of Sales, the 29th of January 1741, by the Right Rev. Benjamin Petre, Bishop of Prusa in Bithynia.



## C H A P. XI.

*His Conduct after his Consecration, and his Preaching.*

**H**IS promotion to this dignity produced no other alteration in him than that of making him more humble, more vigilant over himself; more distrustful of his own abilities, more zealous in labouring for the salvation of souls, and more fervent in soliciting the grace of God, to enable him to discharge the duties of his station with the zeal, the fortitude, and the spirit of an Apostle. He reflected that he was now like a light set upon a golden candlestick which attracts the eyes of all: and that every one, both without and within the pale of the church, would narrowly observe all his motions; either to censure his conduct, or to imitate his example. And as he considered, what he also often used to repeat, that one of the principal duties of a Bishop, according to the charge given him at time of his consecration, is, to preach the word of God\*: in order to discharge this duty himself, and to encourage his Clergy to do the same; he made it his constant practice to preach every Sunday in the year. A practice

\* Vade et prædica populo tibi commissio. *Pont. Rom. de Consecr. Episc.*

which\* “ he never omitted even in the worst  
 “ of times, while an obscure retreat was to be  
 “ found to shelter his poor audience:—and in-  
 “ deed to such obscure retreats has he at certain  
 “ times been driven, to comply with this essen-  
 “ tial obligation, that the Catacombs where the  
 “ ancient Christians held their assemblies in  
 “ times of persecution, were elegant and commo-  
 “ dious, compared with them. But to con-  
 “ ceive the force and unction with which he  
 “ announced this sacred word, or to form an  
 “ idea of the fire, which through all the frost of  
 “ age, then darted from his countenance, and  
 “ animated his weak and emaciated frame, you  
 “ must have seen him, and heard him on those  
 “ occasions; in short, he was a quite different  
 “ man when seated in the chair of Truth, and  
 “ charged with the interests of his Divine Mas-  
 “ ter, from what he was at every other time.”

As the promoting the glory of God, and the salvation of souls redeemed by the precious blood of Jesus Christ, was the only object he had in view; he chose for the subjects of his sermons the great and important Truths of Eternity, the infinite love of God for man, manifested to us not only by his having created us for the enjoyment of his heavenly kingdom, but by all the sufferings and labours which the Son of God endured, in order to rescue us from sin and hell: the obligation of gratitude naturally incumbent on man in consequence of such goodness and mercy; the happiness and facility of leading an innocent and holy life: the means with which the goodness of God has furnished us to attain to holiness: the necessity of abo-  
 lishing

\* Mr. J. Milner's funeral discourse on Dr. Challoner, delivered two days after his decease, page 13.

lishing sin in the soul, by a sincere, a hearty, and efficacious repentance; the necessity of self-denial, and continually fighting against that self-love which is so natural to man in this corrupt state; and of dedicating ourselves in good earnest to the love and service of our God: and every other subject which could be made use of to confirm and establish the Just in their pious resolutions, and spur them on to make daily advances in the way of perfection; or invite sinners to repentance, and to a reconciliation with their injured God.

For these purposes he not only represented to them the value of a human soul, which appears from all that Jesus Christ has done, and suffered, in order to rescue each one of us from the slavery of sin and hell: but also the infinite importance to us, of embracing this mercy of our God and Saviour; and of using our utmost endeavours, to prevent his sacred blood from being shed in vain, to correspond with his mercy and love for us, and to answer the great ends of our creation and redemption. He endeavoured to confirm the Just in their pious resolutions, and in the practice of virtue; by representing to them the great, the glorious, and everlasting reward which God would bestow upon them for every thing which they should do or suffer for his sake. And he invited, and encouraged Sinners to repentance, by representing to them the infinite goodness of God in bearing with them so long in their sins, in calling, inviting, and pressing them to return to him, notwithstanding all their ingratitude, in still offering them his grace and favour, and the pardon of all their past offences, how numerous or enormous soever they might be, if they would  
but

but even now return to him with penitent hearts, and sincerely resolve to dedicate themselves to his divine love and service, by a faithful, and diligent observance of all his commandments for the future.

The manner of his delivering these discourses was not in a florid and studied, but in an easy, plain, and familiar style. As he knew that, like St. Paul, he was *a debtor both to the wise and to the unwise*: so like him he endeavoured to accommodate his discourses not only to the understanding of the learned, but also to that of the most simple and uninstructed Christian. And therefore his preaching was not in *loftiness of speech, or in the persuasive words of human wisdom, but in shewing of the spirit and power*. But what made his sermons admirable, crowded by all ranks of people, and gave an irresistible force to whatever fell from his lips; was the eminent holiness of his life, the fervent zeal with which he delivered them, the compassion he shewed even for the greatest sinners, the earnest desire he expressed for their conversion and salvation; and the conviction which each of his auditors entertained that the doctrines he delivered were but the counter-part of his own life and conduct; that every word he spoke came from his heart; that he recommended nothing which he did not feel as well as know, and which he had not actually put in practice.

But when I say that he delivered these discourses in a plain, easy and familiar manner, I do not in the least mean that they were delivered in a low contemptible style, and unworthy of the dignity of the pulpit, or any way unworthy of



of a man of his profound learning and experience; on the contrary, as he considered himself as an *Ambassador of God to men*; so he, with a dignity of expression becoming so high an office, and the chair of truth, strenuously exerted himself in the cause of his divine Master, and, *for Christ's sake*, as well as for their own sake's, *exhorted his hearers to be reconciled to God*: and this with such zeal, such ardor, and such a lively emotion, that as his panegyrist expresses it, "the fire which through all the frost of age" darted from his countenance, and animated "his weak and emaciated frame" oftentimes astonished all his audience. Wherefore, although he seldom, or never, made use of any of those flowers of oratory which are calculated to catch the fancy, and excite the admiration of men who place their delight in hearing an eloquent oration; yet his language, at the same time that it was adapted to the understanding not only of the learned, but even to that of persons of the most ordinary capacity; was clear, nervous, and replete with good sense, and sound reasoning; so that I may not improperly apply to it, what Sir John Denham, in the two much admired lines of his poem on Cowper's Hill, says of the river Thames; that it was

Tho' deep yet clear; tho' gentle, yet not dull;  
Strong without rage; without o'erflowing full.

It may indeed more properly be called the language of the heart than of the understanding; and far more calculated to excite mankind to the love and practice of virtue, than to an admiration of the talents of the orator. But whoever chooses to be more satisfied concerning  
his

his style and manner of preaching, may easily obtain that desire, by reading attentively his *Meditations for the Whole Year*, which contain both the ordinary subjects of his discourses, and the style and manner of expression in which he delivered them.

A Preacher of this character cannot fail of producing great fruit in the hearts and lives of all who entertain a sincere desire of promoting the everlasting welfare of their souls. It is a general remark of spiritual writers, that the most elegant sermons are far from being the most beneficial to the hearers: the reason of which, is, partly owing to the preacher, and partly to the disposition, though I may more properly say, the indisposition of the hearers. When a Preacher previously labours to embellish a sermon with all the aid of rhetorick, and in the pulpit delivers it accompanied with all the tone and gestures of an actor on the stage: what is his motive for preaching? It does not appear to be to confirm and animate the just in the practice of virtue, to bring sinners to repentance, and to gain souls to God, but to spread his own fame, and gain admirers to himself. Nor can it be expected that God should give him any other success or reward than that which he aims at; which is *the uppermost seat in company, to be saluted in the streets, and to be praised by men*. It is also owing partly to the indisposition of the hearers, who are not so desirous of hearing the Word of God, as the word of man: that is, who do not pay so much regard to the doctrine, delivered, as to the manner of delivering it: and who do not go to hear sermons to acquire instruction and edification, so much as to please their  
their

their itching ears with hearing an elegant discourse, which may serve them for a while as a topic of conversation. The consequence of which is, that they are indeed highly delighted with what they see and hear, and as Mr. Blyth says\*, “preach the preacher all over the town”: but his words produce no change in their hearts, nor any reformation in their lives. So that if a person, one month after, was to ask them; what vice they had rooted out of their souls; or what virtue they had seriously laboured to acquire, in consequence of the sermon they had heard? they would be extremely puzzled how to answer the question. But when a man seeks not his own glory, but the glory of God who sent him: when he is actuated by no other motives, than those of executing the embassy of God, and saving souls redeemed by the precious blood of Jesus Christ: when his auditors are convinced that every word he utters comes from his heart, and is prompted by the earnest desires which he entertains for their salvation: and moreover that his own life is irreproachable, and that he recommends nothing to them but what he firmly believes and diligently practises himself: they consider not so much the manner of his preaching, as the doctrine he preaches: every word that he utters goes to their hearts, and God himself, whose cause he pleads, gives a blessing to his humble and sincere endeavours; and crowns his performances and his labours *with fruit an hundred fold.*

\* Sermon on Sexagesima Sunday.

## C H A P. XII.

*He publishes the Memoirs of Missionary Priests;  
and the Grounds of the Old Religion.*

**T**HIS constant preaching every Sunday did not however in the least diminish his attention to, and diligent discharge of his other functions. Nor did it occupy any considerable part of his time to prepare his sermons: which all being preached, almost extempore; and proceeding from his great fund of knowledge, from his constant recollection and attention to divine things, and from the sentiments with which the Spirit of God inspired him, in the actual exercise of that sacred function; required no more than about half an hour previous to his ascending the pulpit; to recollect his thoughts, to dispose his subject, and to solicit the light and grace of the Holy Ghost to aid and give a blessing to his endeavours. And therefore he was still enabled to continue his accustomed regularity; and employed his vacant hours in writing something, either for the defence of the Faith, or for the instruction of his Flock. And as after the publication of the *Catholic Christian instructed*, he had begun to compile, so in this same year, 1741, he published his *Memoirs of Missionary Priests*, and other persons of both sexes who had suffered death or imprisonment in England, on account of their religion, from the  
year



year 1577, till the end of the reign of King Charles the Second, in which he has shewn that though Protestants accuse the Church of Rome of a spirit of persecution and intollerance; and at the same time pretend that they never do, nor would persecute any one, merely on the score of religion: yet that from the year 1577 to the end of the reign of Queen Elizabeth, no less than one hundred and thirty-four Priests and other persons of both sexes were put to death, for the profession and practice of the Catholick religion. And that in the following reigns several others suffered for the same cause.

After this, in the year 1742, he published his Book entitled, *The Grounds of the Old Religion*: in which he shews his Adversaries of every denomination, that though the Professors of the Faith once delivered to the Saints, ought, according to the advice of St. Peter, to be always ready to render to every one that asketh them a reason of the hope that is in them; and to answer all the malicious slanders, which are uttered against that Faith, by those, who according to the prediction of Christ, call his disciples by the name of *Beelzebub*, and who misrepresent their doctrine, as the Jews misrepresented that of Jesus Christ: through fear that if they did not, *right or wrong*, oppose that doctrine, all the world would believe it, and that the Romans would come, and take away both their place and Nation: yet that they are not under a necessity of confining themselves merely to ward off the blows of slander, misrepresentation and falsehood aimed at them by the malice of their enemies. But that as it is their duty to publish the Truths of Jesus Christ, to those, who by the wickedness of men, and cunning

ning craftiness by which they lay in wait to deceive, have been misguided into the ways of error and perdition : and that how much soever deceivers may endeavour to propagate their pernicious, new-fangled doctrines, by misrepresenting the doctrine of the Church of Christ, and reviling its members : yet, that Truth, which is always great, *and always will prevail*, has furnished those who are zealous in the cause of God, with matter abundantly sufficient to dispel the mists which error, ignorance, and malice, have raised to obscure that Church which God has established on earth to conduct to his heavenly kingdom all those who are pre-ordained to be saved : and to shew to all sincere seekers after Truth, that our Incarnate God has promised such permanency to his Church ; that all *the powers of Hell*, and all their agents and instruments on earth, *shall never be able to prevail against it*. For which purpose, he has proved by a multitude of most evident Texts, both of the Old and New Testament, that the Church of Jesus Christ, according to the promises of God, was to have a *Visible and uninterrupted existence* from the time of its first establishment, till the end of the world. That it is not only to exist, but also to be *assisted by the Spirit of Truth*, who by his special presence is to *guide it into all Truth*, and to *continue with it for ever*. That these promises made in favour of the Church are not conditional, but absolute promises, never to be revoked, or annulled. He has moreover shewn that this Church, has in effect had an uninterrupted and visible existence, from the time of our Saviour, till the commencement of Protestantism. And both by giving a Catalogue of the Chief Pastors of the Church, from St. Peter down to the day of the publication

lication of his book ; and from the testimony of the Holy Fathers : has proved that all the Marks and Characters of the True Church of Christ, belong only to that Church, which acknowledges the Bishop of Rome for its Chief Pastor. He has given five Demonstrations that the Holy Fathers were not Protestants : and has shewn that the points of Doctrine in which the Protestant Churches dissent from the Church of Rome, were either newly invented, and unheard of till the commencement of Protestantism : or else, had, several ages before, been exploded by the Holy Fathers, and condemned by the Universal Church, as erroneous and heretical. And that almost every one of the Doctrines which the Protestant Churches have rejected ; have not only been constantly taught by the Catholic Church in all ages ; but always have been, and are to this day maintained and taught by the Greeks, Nestorians and Eutychians ; though the two latter have been separated from the Communion of the Catholick Church now twelve hundred and ninety years.

At the same time that he proves that the True Church of Christ is, according to the promises of God in the holy Scripture, fixed upon a firm and immoveable basis, and never to be destroyed as long as time shall last : he also proves that no new Sects of any denomination whatsoever, have any share in the promises made by Christ to the Church : that the pretences they alledge to excuse themselves from the guilt of Schism, are false, and groundless : that the Church, and all the Holy Fathers, always looked upon those as Hereticks, who opposed,  
and

ed, and would not submit their private opinions to the solemn decisions of the Catholic Church; and that the modern Sectaries, notwithstanding their holding several of the Tenets of Christianity, cannot by any means pretend, that their Churches were established by Christ and his Apostles; because they had no existence, till near fifteen hundred years after the time of the Apostles, by whom the Church of Christ was founded. That as they have, in many points, departed from the Faith which was once delivered to the Saints, and which had been constantly taught by the Universal Church, from the very days of the Apostles till the present time: their Churches are not Apostolical Churches; as being destitute of a succession of doctrine from the Apostles. And then, (without taking any notice of the Lutheran and Calvinist Churches being destitute of Ministers lawfully or validly ordained; on account of their pretended orders being evidently derived, and by some still openly professed to be received from men who were not Bishops, and consequently incapable of imparting the power of administering the Sacraments) he, in Fifteen Propositions, proceeds to examine the validity of the ordination of the Clergy of the Church of England. And shews that the most favourable sentence that can possibly be pronounced concerning them, is, \* “that to every thinking man, their validity must appear very doubtful.” And then very reasonably infers † that “it cannot be safe for a Christian to continue in a Communion where there are no true orders of Bishops and Priests, or at least no certainty of any such orders. Because without true  
“ orders,

\* Propos. 14.

† Propos. 15.



“ ders, they can have no Sacrament of the Body  
“ and Blood of Christ, no Absolution, no Eu-  
“ charistick Sacrifice, no lawful preaching, and  
“ in a word, no Church.”

After this he gives the characters of the first Pretended Reformers of the Church's Faith; and of the motives which induced them to introduce their Pretended Reformation: taken either from their own writings, or from the testimony of Protestant Historians, and sometimes from both. In which he shews that Martin Luther, the first founder of the Protestant religion, learned part of his pretended Reformation from the Devil; as he himself witnesses: that he was a man of harsh temper, of a proud and haughty spirit, impatient of contradiction, and by no means attached to Truth; but ready through revenge even to renounce his newly adopted Tenets, if he should find himself obstinately opposed in any point, by those who had espoused his cause: and that all he did, was done merely out of hatred to, and revenge against the Pope. That Carlostadius. Oecolampadius, Bucer, Calvin, and Knox, who presently commenced Reformers of Luther's Reformation, were very little inferior in equity to Luther himself. And that the Pretended Reformation in England, was carried on chiefly through motives of Avarice in the courtiers of those days; who were desirous of enriching themselves with the Treasures of the Churches, and the Lands of the Bishops: as Dr. Heylin, a learned Protestant bears witness in his History of the Reformation.

## C H A P. XIII.

*He publishes—*Britannia Sancta, The Doway Bible and Remish Testament, and sundry little Tracts.

**I**N the following year 1743, he published a little Pamphlet, entitled, *A Letter to a Friend concerning the Infallibility of the Church of Christ*, in answer to a Pamphlet entitled, *An humble Address to the Jesuits by a Dissatisfied Roman Catholic*. In which Dr. Challoner takes notice, that though the Author of the Pamphlet, which gave occasion to this Letter, had disguised himself under the name of a *Dissatisfied Roman Catholic*: yet that he was well known to be a Minister of the Kirk, and had done no more than what had been attempted for seventeen hundred years, by many, more cunning, and more mighty than he, but always in vain. And after remarking that the Arms which the enemies of the Church of Christ employ in attempting to prove the fallibility of the Church, are not any texts or authorities of the Word of God, (which they assert to be the sole rule of their faith: and which if they could produce, would at the same time effectually prove the fallibility of their own Church, and the uncertainty of what they themselves believe and teach) but merely a few sophistical quibbles: he produces several strong and evident texts of Scripture, which shew that the  
Church

Church which Christ has established upon earth shall never fail, or cease to exist: \* that Jesus Christ has promised to † *be with it always, even to the end of the world*: and to ‡ *send the Spirit of truth, to teach it all truth, to guide it into all truth, § and to abide with it for ever*. And then he proceeds to point out the quibbles of the pretended dissatisfied Roman Catholick, and to give such solid answers to them as are abundantly sufficient to satisfy any sincere seeker of truth.

In the year 1744, he published a new translation of that excellent book called the *Following or Imitation of Christ*, said to have been written originally in Latin by Thomas a Kempis: and next to this, he published in the year 1745, his book in two volumes large quarto, entitled *Britannia Sancta*, or the lives of the most celebrated English, Scottish, and Irish Saints, who have flourished in these islands, from the earliest times of Christianity, down to the change of religion in the Sixteenth Century. The Title of the Book sufficiently indicates what is contained in it: and that it was compiled both with an intent to perpetuate the memory of those illustrious men, by whose zeal and labours the faith of Jesus Christ was first planted, or afterwards propagated, in these islands: and to propose the piety, and regularity of their lives, as an incitement to Christians, and particularly to the Pastors of the Church in the present age, to imitate their bright examples; in hopes of being one day partakers of that eternal happiness, and

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glory

\* I say to thee that thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it. Matt. xvi. 18.

† Matth. xxviii. 20. ‡ John xvi. 13. § John xiv. 17.

glory with which God now rewards their labours.

In the year 1750, he published the Doway Bible and Testament, with Annotations. And in the year 1751, he published a Pamphlet, entitled, *Remarks on Two Letters against Popery*: in which he fully answers the charges brought against the Catholic Church, its faith, practice, and divine service, by the writer of the said two letters.

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#### C H A P. XIV.

*He publishes*—The Meditations for the whole Year.

**B**UT while he thus strenuously defended the Faith once delivered to the Saints, from the obloquy and malicious misrepresentations of its adversaries, he was no less zealous in his endeavours to promote true piety, and plant every virtue in the hearts of the faithful. He knew that the great truths of Eternity, how powerful soever in themselves to restrain men from vice, to encourage them to be virtuous, to engage them to consider this life as only a passage to a better, and to induce them to look beyond the bounds of this world, and sigh after that happiness for which God had originally created them



them: would make little or no impression on their minds, nor produce the desired effects for which they had been revealed; unless the soil in which they were sown was duly cultivated, and they were suffered to sink deep into the soul by frequent and serious consideration and meditation. And therefore, as he had before published the book called *Think well On't*, containing Meditations for every Day in the Month; and considered that such was the disposition of some Christians, that so frequent a repetition of the same meditations might grow irksome to them, and that they would wish for a greater variety, and for something new: he resolved upon composing a set of *Meditations for every Day in the Year*: in which they might not only find that desired variety, but also be instructed in the knowledge of all the mysteries of the Christian religion, the most important truths of eternity, the sufferings which the Son of God endured in order to rescue lost man from the slavery of Satan, and to restore him to the favour of his offended God, the motives which should induce him to believe those mysteries, the proofs on which they are founded and supported; the nature of the holy Sacraments, the goodness of God and his love for man manifested in their institution, and the necessary dispositions with which the faithful ought to receive them. As likewise the malice and enormity of sin, the hatred God bears to it, and the dreadful consequences with which it is attended, both in this world, and in the next. And in which he endeavours to persuade them to embrace a life of Sanctity, and to dedicate themselves to the love and service of their Maker; by representing to them the beauty of innocence and holiness,  
the

the unspeakable happiness which is the inseparable companion of a conscience void of offence; the facility of leading a holy and virtuous life; and, according to the capacity of the human understanding, helps them to form some kind of idea of that inconceivable happiness which God has prepared for the Just in his heavenly kingdom. And at the same time he invites and encourages sinners to repentance and amendment of life; assuring them from the word and promises of God himself, that how numerous and enormous soever their crimes may have been; yet that the gates of repentance is still open to them: that the heinousness and number of their sins are as nothing, if put in the balance against the infinite mercy of God: that the sufferings of Jesus Christ are capable of expiating the sins of ten thousand worlds: and that he earnestly invites and presses even the most abandoned sinners to repent and bewail the iniquities of their past life, and to return again to his grace and favour. In a word he has treated so fully, and at the same time so clearly, upon every subject relating to the Christian faith, and morality, and which may contribute to make mankind good and virtuous: that every reader may therein find something conducive to the eternal welfare of his Soul. In this work, the *incredulous* may find motives to convince him of the truths of the Christian faith: the *dubious* Christian be fixed and confirmed in his belief; the *ignorant* be instructed: the *persecuted* and *afflicted* meet with consolation in his distress: the *slothful* be spurred on to the practice of virtue: and the *pious Christian* be taught how he may obtain a foretaste of the joys that are prepared for him in the next life; and be animated to perseverance,

severance, and to run with patience the race that is yet before him.

The producing these effects was the intent of this truly pious man, this zealous Pastor. He had experienced in himself the happy effects of the daily practice of Meditation: and he desired to impart to all mankind the knowledge of Salvation for the remission of their sins, and make them acquainted with the means of arriving at as close and happy an union with their God as man in this mortal state is capable of attaining to. He knew that *with desolation is all the earth made desolate, because there is none that considereth in the heart.* He knew also that numbers, even of the most abandoned sinners, had by serious consideration, not only been brought to repentance, and a reconciliation with their injured God, but even conducted to very eminent degrees of Sanctity. And as he himself could not be personally present, to inculcate the necessity of this consideration to each one in particular, and to furnish him with the proper subjects for his Meditation: he in the year 1753 published this Work. And indeed it is a work so perfectly calculated to answer the great ends designed by the Author, that every one who has a sincere desire to save his own Soul, will not only endeavour to have it in his possession: but he will moreover not let a day pass, without making a good use of it, by employing a proper time in serious Meditation on the subjects contained in it.

But as the devil uses all his arts to withhold and withdraw mankind from every thing which may be conducive to deliver them from his tyranny,

tyranny, and to save their Souls; and one of these arts is the persuading them that Meditation is a thing not fit for them, but far above their capacity: Dr. Challoner has, both in the Preface, and in the Body of the book, exposed the fallacy of this artifice; by shewing the facility with which Pious Meditation may be practised by people even of the most ordinary capacity, and in such a manner as may prove highly beneficial to their Souls. \* “It requires, *says he*, “nothing but a good will, and a sincere desire “of conversing with God, by thinking of him, “and loving him.” And † “it consists in *considerations* and *affections*: that is, in *thinking*, “and *loving*: and this in *thinking* on subjects “generally the most easy, and the most copious “that can be; and at the same time of the “utmost importance to the Soul: and in *loving* “him, whom by *thinking* we find to be every “way the most worthy of our love. We can “easily *think* of our other affairs, and even of “every trifle that comes in our way: nay *thinking* is so natural to us, that we cannot help “thinking of something whenever we are awake. “And shall *thinking* be then only difficult, when “we are to think of matters of the utmost consequence to our everlasting welfare? Or shall “*loving* be difficult to a Soul that was made to “love, and that can never find rest but in her “love; and whom God by his grace is continually inviting and pressing to love him?”

\* Preface, page 5.

† Medit. for Saturday after the Second Sunday in Lent.



## C H A P. XV.

*He publishes—The Lives of the Fathers in the Desert, and the Life of St. Teresa.*

**H**AVING published these works for the Instruction, Edification, and Defence of his Flock: having proved the Existence of a Revealed Religion against the Deists, the coming of the Messias against the Jews, and the Divinity of the Son of God and of the Holy Ghost against the Arians, Socinians, and other adherers to their tenets: having also proved the Unerring Authority of the Catholic Church, and supported and defended many of its particular doctrines against Modern Sectaries; attacked Heresy and Schism; instructed the Faithful in the grounds of their Faith, the knowledge of their Religion, and of the Rites and Ceremonies of the Church, and having endeavoured to stimulate them to live as becomes Christians, furnished them with subjects for Meditation for every day in the year, as a means to promote their daily advancement in virtue: and encouraged them to walk worthy of the vocation whereunto they are called, by shewing them in his own person and conduct the example of an innocent and holy life. In order to cultivate in their hearts a still greater desire of aiming at perfection, he collected, and

in the year 1755, published his book called, *The Lives of the Fathers in the Desert*: to shew to tepid Christians of the present age, what idea those holy men entertained of the importance of a holy life, what means they made use of to attain to that holiness, how little regard they paid to this world, and all its perishable and fleeting enjoyments, what a horror they entertained of sin, and to what labours and austerities they voluntarily condemned themselves in punishment of their own past sins, and to make according to the best of their ability some kind of atonement and reparation of the injury which they had offered to God.

According to what he intended in the publication of this book, the lives of these holy men cannot fail to strike every attentive reader with some degree of astonishment, and convince him that the regularity and austerity of their lives, is an evident condemnation of the rashness, the sloth, and tepidity of the generality of Christians in the present age. Their retreating from the world, and concealing themselves in lonesome deserts, in order to avoid one of the three great enemies of the Soul, *the world*, is a condemnation of that inconsiderate rashness which prompts us to expose ourselves to, and even rush into the very midst of the most dangerous occasions of sin. Their uninterrupted Prayer condemns our sloth, and voluntary distractions in our devotions. Their continual and most rigorous Fasts, and other austerities, condemns our self-love; which prompts us to alledge every trifling inconvenience we experience, as a reason for a dispensation from the few and moderate Fasts prescribed by the Laws of the Church. Their  
entire

entire abstinence from Flesh meat, and other animal food, and confining themselves in point of diet, merely to fruit, herbs, and roots, must convince us that animal food is far from being *necessary* for our support: and that our hankering after it, is only an effect of custom, and a desire of indulging a depraved appetite. Their endeavours to flee from, and avoid the repute of eminent holiness, condemns our pride, ambition, and desire of being esteemed and praised by men. The voluntary renunciation of their estates, and all they possessed in this world, according to the counsel of our Saviour; \* condemns our attachment to the perishable things of this world. And the whole conduct of their lives cannot fail of convincing a serious and considerate Christian, that a life of pleasure, indulgence, dissipation, and vanity, is not the *narrow road to heaven* marked out to us by Jesus Christ in the Gospel: that the *love of this world is an enemy to God*: that the Soul of man is far more worthy of his care and sollicitude than the body, and that he ought to *seek first the kingdom of God and his justice*, and make the Salvation of his Soul (which our Saviour has declared to be the *one thing necessary* for us in this mortal life) his chief and only business.

Neither can the piety and austerity of the lives of these holy men fail of convincing sinners, who will allow themselves time for reflection, that the ideas which they entertain of sin are false and erroneous. That it is infinitely odious to Almighty God. That a man cannot use too great endeavours to expiate the sins of his past life, by bringing forth tears of continual

\* Matth. xix. 21. and Luke xiv. 33.

nual compunction and other *fruits worthy of penance*. That they ought to attend diligently to the voice of God calling upon them to *be converted to him with their whole hearts in fasting, weeping and mourning*. And that they ought not to risque their Salvation upon the efficacy of a mere *peccavi*, pronounced with a faltering tongue while they are in the agonies of death; but that while they enjoy a good state of health, they ought to *rend their hearts and not their garments, and turn unto the Lord their God*, as the only secure means of averting his wrath, obtaining mercy and the forgiveness of their sins, and saving their Souls.

The illustrious examples shewn to the world by these great men, as Dr. Challoner remarks in the Preface, “by the divine mercy, have in  
 “all ages produced, and continue to this day to  
 “produce, in the proper soil of well disposed  
 “Souls, the happy fruits of grace and life.” And he declares the reason of his publishing them in the English language, to be, his hopes  
 “that they may be of the like benefit to the  
 “Souls of our countrymen; as they have been  
 “to those of other nations:” for though “many  
 “of the practices of these great men are more to  
 “be admired than imitated; even here, and  
 “from these very things, we may take occasion,  
 “both to glorify God, who is ever wonderful  
 “in his Saints; and by looking on their extra-  
 “ordinary performances, animate ourselves to  
 “a greater fervour and perfection in our ordi-  
 “nary ones.”

His next publication which was in the year 1757, was *The Life of St. Teresa*. A Saint of  
 a more



a more modern date, and whose life is more easy of imitation, and in which he shews to what a degree of holiness she arrived in consequence of her having accustomed herself from her tender years to the pious practice of daily Meditation: as likewise what wonderful things God is often pleased to bring about, by the means of those, who in good earnest, dedicate themselves to his divine service: and who always chooses those who are humble and little in their own eyes, to be his instruments in his greatest works: since she, though a woman destitute of friends or interest, treated with contempt, and opposed by many, not only re-established the primitive Rule of her Religious Order amongst the Nuns, but also amongst the Friars, and became the Foundress of many Convents, in which Piety, and true Religion, flourish till this day.

## C H A P.

## C H A P. XVI.

*Bishop Petre departs this Life. Dr. Challoner being sick and in danger of Death, obtains a Coadjutor.*

ON the 22d of December in the year 1758, Almighty God was pleased to call the Right Reverend Benjamin Petre, Bishop of Prussia, and Apostolical Vicar of the London District, out of this world to receive the reward of his labours in the happy mansions of the blessed. He was a man of a truly apostolick spirit, had governed this district for the space of twenty-five years as apostolical vicar, besides the time he had governed it as coadjutor to Dr. Bonaventure Giffard: and was a man of extraordinary piety and zeal, as in some degree appears from his earnest solicitude, in procuring so worthy a man as Dr. Challoner to be his coadjutor and successor, to govern after his death, that portion of the flock of Christ, which he had instructed and cherished with his utmost care. By his departure out of this life, the whole charge of the district devolved on Dr. Challoner, who in the very beginning of the year 1759, falling sick, and being in great danger of death, petitioned his Holiness to have the Honorable James Talbot for his coadjutor whilst living, and successor in case of his death: his petition was immediately

mediately granted; that gentleman was, on the 10th of March 1759, by his Holiness nominated Bishop of Birthe, and coadjutor, with right of succeeding the apostolical vicar of the London district, and on the 24th of August following was consecrated by Dr. Challoner, (who was then pretty well recovered from his sickness, though still in a very weak condition) assisted by the bishop of Amoria, apostolical vicar of the northern district.

Dr. Challoner, during the course of his sickness, bore his sufferings with the spirit and fortitude of a true Christian, and in such manner as highly edified every one who beheld him. From the very beginning of it, he utterly relinquished all care and concern for this world, and would not so much as hear even of any business, but committed it all to his nominated coadjutor and successor, and to his vicar-general the Reverend Mr. William Walton, who was afterwards bishop of Trachonitum, and one of the apostolical vicars in Great-Britain. This he did that he might not be any ways interrupted, or disturbed, in his application to the concerns of his soul. And being thus divested of every attachment to, and concern for this world, he resigned himself entirely into the hands of God, to be disposed of according to his will and pleasure, offering himself with the utmost patience and submission, to suffer whatever his Divine Providence, should ordain for the expiation of his sins, for the purification of his soul, and as the means of preparing and disposing him for the accomplishment of his holy will. And this in such a manner, that though he *desired to be dissolved and to be with Christ*, yet, like the  
great

great St. Martin, he was also ready to live and to go through the labours of his office, if God should see his life necessary for the good of his flock.

This severe fit of illness rendered him for near three months incapable of attending to the business of his station: but God was graciously pleased to restore him again to his perfect health: and he reaped this benefit from his sickness, that it made him redouble his zeal, his vigilance, and endeavours to promote the glory of God, and the welfare of the flock committed to his care. Wherefore to promote true religion and piety in the hearts of the faithful, as speedily and efficaciously as possible: he considered that the best means by which he could do this, was, by endeavouring to make saints of the pastors themselves: to kindle in their hearts that *fire of divine love which Jesus Christ came to cast upon the earth, and which he so earnestly desired should be enkindled*: to animate them to labour both by word and example, and to spare no pains which might conduce to save those who were under their care: to remind them of that earnest love which Jesus Christ required from St. Peter before he committed to him the care of *his sheep and of his lambs*, and that he expects to find a like love in every one to whom he has committed any portion of his flock; and that they should be ready even to *lay down their lives for the brethren*, if necessity should require it, in return for that inconceivable love which brought him down from heaven to *lay down his life for us*. And as he reflected on the great reformation that had been made in the lives of both the clergy and people of France, and other Christian



tian countries, by the labours of St. Vincent of Paul, who in the last century founded the order commonly known by the name of *Fathers of the Mission*, or missionaries, to preach the gospel to the poor in villages and country places: and that the spirit of that order was kept up, the members of it spurred on to exert their utmost zeal in labouring for the salvation of souls by their frequent *Spiritual Conferences*: and not only kept up amongst themselves, but propagated to others by having their houses open to admit all orders both of the clergy and laity to those conferences, to spiritual retreats, and the other exercises of piety and devotion therein performed: and that these conferences had been looked upon, and in effect had been so beneficial as to be adopted and practised by several of the most eminent bishops in favour of their rectors, curates, and others of the secular clergy, who lived, not in communities, but in their own houses: as the most effectual means of stirring up in them a like zeal for promoting the glory of God, and the salvation of souls redeemed by the precious blood of his Son; which conferences had formerly been held by him, but for just and weighty reasons had for some years been discontinued: he resolved within himself to re-establish them, as soon as ever he should be able to find a convenient opportunity for that purpose.

## C H A P. XVII.

*He publishes A Caveat against the Methodists, and The City of God of the New Testament.*

**I**N the mean time he was not idle. He applied himself diligently to superintend and regulate the affairs of his district; and by his private advice, and exhortations to his clergy, he daily endeavoured to animate them with zeal for the cause of God, and to spur them on to a faithful discharge of their duties. And as he found that a *new sect*, which had sprung up in London about the year 1741, known by the name of Methodists, made a rapid progress, and was almost daily increased by multitudes of people: That they pretended to extraordinary holiness of life: That they looked upon themselves as the only elect of God, and pretended to be fully assured that they should be saved: That they asserted they had received, and were inspired by the Holy Ghost: That though a few, and a very few indeed of the teachers of this new sect, were of the established clergy, yet that many others were not, nor had received any regular course of education to qualify them, as far as human means can go, for the preaching of the gospel; but that some of them were Carpenters, Weavers, Dyers, Cobblers, Drummers, Tanners, Taylors, Stay-makers, Chimney-Sweepers,

Sweepers, and such like, who presumed to *preach without being sent*, without any other authority than their own *enthusiastick persuasion* of their being inspired by God, and were encouraged in their practices by the hopes of getting some thing to contribute to their more decent subsistence: That under the pretence of extraordinary piety, and endeavours to reform the morals of the people, they *crept into houses, and led captive silly women laden with sins, led away with divers lusts*; ever learning and never able to come to the knowledge of the truth: That they were *false Apostles, deceitful workers, transforming themselves into the Apostles of Christ, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm*; but by feigned words making merchandize of their hearers: That such multitudes followed them as to leave the churches of the established religion almost depopulated: which the clergy belonging to those churches through mistake, and the Methodists themselves through malice, falsely attributed to the multitudes of converts which they pretended had been made to Popery; and that several of them did not content themselves with endeavouring to reform the morals of the people, but taught that *faith alone* was sufficient for justification and salvation: and that what they meant by the word *Faith*; was, not a firm belief, or assent of the mind to the Truths revealed by God, but an *assurance* which they pretend to have *of their own Justification, and their eternal Salvation*: Dr. Challoner, in order to prevent any of his Flock from being allured by their fair speeches, or seduced by their pernicious doctrine, in the year 1760 published a Pamphlet entitled *A Caveat against the Methodists*, wherein he shews that

that the Methodist Teachers can give no proofs, and have not the Marks or Characters of being Ministers of, or Messengers sent by God, but rather of the *False Prophets*, whom Christ cautions his disciples to *beware of*: and that their pretended assurance of their own Justification and Salvation, is no true Christian Faith, but a mere Illusion and groundless Presumption. After which in Twenty Propositions he lays down the True Scripture Doctrine concerning Justification.

In the same year he published another Pamphlet entitled, *The City of God, of the New Testament*, wherein he traces the Church of God from its first Foundation by Jesus Christ, down to the date of this publication: gives an account of all its Chief Pastors, from St. Peter the Apostle to Clement the Thirteenth, the then Pope or Bishop of Rome; as likewise of the Principal Heresies which have arisen in every age; the Authors, Propagators, and Promoters, of those Heresies; the General Councils by which they were condemned, and the Holy Fathers, and other learned men, who wrote against them: the Persecutions that were raised against the Church by Infidels and Hereticks, the Martyrs, and Confessors, who suffered in the times of those Persecutions: the different nations which in each Age were converted to Christianity; the zealous and Apostolick men by whose labours they were converted; and several other persons of both Sexes, who illustrated the Church by the eminent holiness of their lives, and now are enrolled among the Saints.

This



This was the method which the Holy Fathers took, to demonstrate against all Hereticks, which of all the different Societies of Christians was the True Church of Christ. St. Irenæus, one of the disciples of St. Polycarp, and afterwards Bishop of Lyons, says\*, “ By shewing the Tradition of “ the greatest Church, and the most antient and “ known to all, founded and constituted at Rome “ by the most glorious Apostles St. Peter and “ St. Paul. A Tradition *by a Succession of Bi-* “ *shops coming down to our time*: we confound “ all those who reason ill.—For to this Church, “ by reason of its more powerful Principality, “ it is necessary that all Churches have recourse.” Tertullian also † challenges all Hereticks to shew a continued Succession of Bishops from the time of the Apostles, like that by which the Catholic Church demonstrates itself to be the True Church of Christ. St. Epiphanius also alledges against the Hereticks of his time, ‡ the Succession of the Bishops of Rome as a proof of his being, and of their not being in the Communion of the True Church of Christ. And § St. Jerome

\* Irenæus lib. 3. cont. hæ. c. 3. ”

† Let them produce the Origin of their Churches, let them give us a list of their Bishops, drawn down by Succession from the beginning, so that their first Bishop had either an Apostle, or an Apostolical man, continuing to the end in the Communion of the Apostles, for his Predecessor. Let Hereticks forge any such account if they can. *Tertullian, lib. de Præscrip. cap. 32.*

‡ This is the List and order of Succession of the Bishops of Rome. Peter and Paul, Linus and Cletus, Clement, Evaristus, Alexander, Xystus, Telephorus, Hyginus, Pius, Anicetus. *St. Epiphanius, Her. 27. cap. 6.*

§ From a Pastor I beg the defence of a Sheep: I speak to the Fisherman's Successor, and to the Disciple of the Cross. Acknowledging none but Christ to be the Chief; I am joined

Jerome and \* St. Augustine alledge this Succession of Bishops in the See of Rome, as the reason of their being united in Communion with the Bishop of Rome, and thereby being of that Church which was founded by Christ, and by his command propagated by his Apostles, and with which all Christians in the world ought to communicate.

in Communion with your Holiness, that is with the Chair of Peter. Upon that Rock I know the Church is built. *St. Jerom, Ep. 57. ad Damas Pont.*

\* Not to speak of that true wisdom which you do not believe to be in the Catholic Church, there are many other things which most justly retain me in its Communion. The Agreement of People and Nations holds me. Authority begun by Miracles, nourished by Hope, augmented by Charity, and confirmed by Antiquity holds me. A Succession of Bishops descending from the See of Peter, to whom Christ after his Resurrection committed his Flock, to the present Episcopacy holds me. Lastly the very name of Catholic holds me: of which this Church has, not without reason, so kept the Possession, that though all Hereticks desire to be called Catholics, yet if a Stranger asks them where Catholics meet, none of them will dare to point out his own Church, or Meeting-House. *St. Aug. lib. cont. Epist. Fundam. cap. 4.*

## C H A P. XVIII.

*He assists in establishing a School for the Education of Girls.*

**I**N the same year a pious Gentlewoman, Mrs. Frances Carpue, who like another Dorcas\*, was full of good works and alms-deeds which she did, and made coats and garments which she bestowed in alms upon the poor; reflecting that numbers of Catholicks, who were both able and willing to give their children an Education suitable to their state and condition in life, could not send them to any of the Boarding-Schools in Great-Britain, without exposing their Principles to the danger of perversion, and their persons to the danger of raillery, contempt, and insults, if they should strenuously adhere to, profess, and practise the Religion of their Parents; and consequently that they had no opportunity of giving them such an Education, without sending them, at a great expence, into some foreign country: considering also, that many other children were but very indifferently instructed in the Principles of Religion by their Parents; and lastly, commiserating the wretched condition of many others, who through the great poverty of their Parents, or by being left Orphans, were exposed to the danger of being

\* Acts ix. 36, 39.

being left utterly destitute of Education; and being animated with a zeal for the glory of God, and a desire of promoting the welfare of her fellow-creatures, by affording them all the relief that was in her power: communicated her thoughts, and her wishes, to this Venerable Prelate; and desired his Advice and Assistance to procure them a proper Education; and, at least to put them in a way of being able to know and to serve God, to save their Souls, to procure their livelihood, and to be become useful members of the Community.

This good man, whose Soul, caught fire in an instant, whenever any thing was touched upon, which could contribute to promote the glory of God, and the welfare of his neighbour's Souls; considering how many children might in a series of years, be rescued from ignorance, and the impending danger of infidelity, as well as from temporal poverty and misery: be taught the Faith and maxims of the Gospel of Jesus Christ: trained up in the practice of Piety, according to the advice of the Holy Ghost: put into the way of Salvation: and by having received a truly Christian Education themselves, might be more solicitous to procure a like Christian Education for their children, when it should please God to bless them with any; and thereby diffuse the beneficial effects of his endeavours to succeeding generations: advised her to open a school for those of her own Sex, to provide proper Mistresses, and to superintend their conduct herself: promising at the same time not only to promote her endeavours, by as liberal Contributions from his own purse, as his Circumstances would allow: but also



also to use his interest, to engage as many of the Nobility and Gentry as he could, to encourage so laudable a design.

Conformable to his promise, he recommended it to all the Nobility and Gentry, with whom he was particularly acquainted: and as he knew a certain Right Honourable and truly pious Lady, to be not only possessed of an affluent fortune, but at the same time of so charitable a disposition, as never to suffer any real object of distress to pass unrelieved: and to employ in acts of benevolence and charity all that wealth, which the generality of others of her rank and fortune are accustomed to spend in pomp and splendour: he suggested to her how much good she might do by becoming a Patroness of so pious a work. This good Lady, glad of the opportunity of promoting by one act the welfare of Souls, as well as of affording corporal relief to the distressed, readily joined in the proposal: and became one of the chief supports of this laudable and benevolent undertaking.

Dr. Challoner well knew the difficulties to which the execution of such a pious design might be exposed. But\* “ nothing seemed to him  
 “ too great or arduous that might contribute to  
 “ the rescuing Souls from the tyranny of Satan,  
 “ and to the advancement of virtue and the  
 “ cause of God.” He began in bad, and carried on this work in the worst of times, and  
 “ in defiance both of the rude opposition of  
 “ malice, and the too cautious foresight of  
 “ worldly wisdom. Indeed his wisdom went  
 “ upon quite opposite principles to that of the

F

“ world.

\* Funeral Discourse, page 10.

“ world. He had learned of the Saints, to con-  
 “ sider the violence of opposition raised against  
 “ any *pious* undertaking; as a proof of its in-  
 “ trinsic goodness, and a sign how destructive  
 “ it was likely to prove to the usurped empire  
 “ of Satan. And he has frequently then testi-  
 “ fied the greatest hopes of the success of his  
 “ pious designs, when to all human appearance  
 “ they were the most impracticable. The suc-  
 “ cess of his endeavours in this, and several other  
 “ cases, in rescuing multitudes of Souls from a  
 “ destruction which seemed inevitable, and in  
 “ grounding them in lessons of true faith and  
 “ sound morality is the best proof of the justness  
 “ of this holy Prelate’s reasoning upon this head;  
 “ and shews, that a true zeal, such as aims at  
 “ God alone, and is actually inspired by him,  
 “ will not carry us beyond what he himself, who  
 “ is the disposer of events, will render practi-  
 “ cable.”

In consequence therefore of this advice, pro-  
 mise, and endeavours, a School was opened.  
 Several persons, who wished for such an oppor-  
 tunity of having their children properly educated  
 and well instructed in the Principles of their  
 Religion, sent their children to it. Others who  
 were not able to pay out of their own pockets  
 the entire Pension, though made as low and  
 easy as possible, were assisted by Dr. Challoner  
 and by several of the Nobility and Gentry to  
 whom he had recommended this affair. And  
 several other children of creditable Catholic  
 Parents, who had been reduced by misfortunes,  
 or who were left Orphans, were entirely paid for  
 by the generous charity of their respective Be-  
 nefactors. And God has given such a blessing  
 . . . to

to the good intentions and endeavours of these his Servants, that in the space of twenty-four years, upwards of Five hundred children have been received into this School, been preserved from ignorance and infidelity, been taught reading, writing, something of Arithmetick, Needlework, and what other knowledge was necessary to enable them to get their livelihood; have been taught their duty to God, to their neighbours, and to themselves; been thoroughly well instructed in the principles and practice of their Religion: and after having continued therein for several years, have been returned to their parents compleated according to their wishes; or if they had no parents, have been either bound out Apprentices to trades carried on by females, or put to creditable people to be as servants in their families. Of which number I find thirty-four to have been for several years maintained, educated, and provided for, entirely, or in part, at the expence of Dr. Challoner.

By this means several Catholic Parents, whose greatest solicitude, next to that of the Salvation of their own Souls, was for the welfare of their children; have been consoled in the agonies of death, by the prospect of their future welfare, and their being properly provided for: the children themselves have been educated in the True Faith, the Principles of their Parents, and taught the means of earning their livelihood in this world, and of saving their Souls in the next: the Parishes been preserved from many burdens which would otherwise have inevitably fallen upon them: a number of subjects rendered useful and beneficial to the Community: and a great deal of money, which

must have been paid for the education of many of them in foreign countries, been preserved to circulate amongst the inhabitants of this country.

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## C H A P. XIX.

*He is visited with another fit of Sickness: His devotion in celebrating the Divine Mysteries.*

**I**N the latter end of the year 1761, he was visited with another severe fit of sickness, which he bore with the like submission to the will of God, the like resignation, fortitude and patience as that in the year 1758, utterly relinquishing all care and concern for this world, committing all business to the care of his Coadjutor: and applying himself entirely to the concerns of his Soul.

Being now entered into the Seventy-first year of his age, which is about the time, which God by the pen of the Royal Prophet declares to be the ordinary age of man; he considered these two severe fits of sickness as admonitions sent him from the Almighty to prepare for his departure out of this life. And though he had always endeavoured to live in a state of constant preparation for death, yet this consideration spurred him on to redouble both his exercises of piety, and the fervour with which he performed



formed them. Before this time he had accustomed himself daily to celebrate the Divine Mysteries, and never omitted them but when hindered by some reasonable impediment. But from this time he made the daily celebration of them so constantly his practice, that if he was by any means hindered from daily discharging this duty to his God, and daily nourishing himself with that *bread which came down from heaven*, to impart everlasting life to all who worthily partake of it; the thoughts of such omission preyed upon his mind, and seemed to render him unhappy and miserable for all the remaining part of the day. These Divine Mysteries he celebrated with the utmost reverence, attention, and Devotion. In this sacred action he united himself in spirit to Jesus Christ the principal offerer, and who is therein both Priest and Victim: and presented him to his eternal Father under the Sacramental Veils, as *the Lamb slain from the beginning* for the Redemption of the world: he presented him as a Holocaust or Victim of *Sovereign Homage and Adoration* due to the infinite Majesty of God: as a Victim of *Thanksgiving* for his Incarnation, Death, and Passion, and for the Institution of this Holy Sacrament and Sacrifice, for all the blessings he has purchased for us by his sufferings, and all the graces he has imparted to mankind, and will continue to impart to them to the end of the world: as a Victim of *Propitiation* for the sins of all mankind, and the means of applying to our Souls the merits and fruits of his death and Passion: and as a Victim of *Impetration*, and the most powerful means of obtaining mercy, grace and Salvation for all mankind; for the general necessities of the Church of God, of all  
mankind.

mankind in general, and of each one in particular. This is the Spirit and method, in, and according to which he himself offered, and recommended to all others to offer, and to assist at this Divine Sacrifice. “The Eucharist, *says he* \* “inasmuch as it is a Sacrifice, does not  
 “only in a most perfect manner, answer the  
 “designs and intentions of the *burnt-offerings*,  
 “*thanks-offerings*, and *sin-offerings* of the Law,  
 “by being offered up for the adoration and  
 “praise of the Deity, in thanksgiving for all his  
 “benefits, and for the remission of all our sins;  
 “but also with infinite advantage, answers the  
 “ends of the *peace-offerings* of the antients; by  
 “being offered up for obtaining all graces and  
 “blessings from God through the blood of Jesus  
 “Christ. *No one can come to the Father but*  
 “*by him*. Here we approach to God both by  
 “him, and with him too: both as our Priest,  
 “and as our Victim. *If you ask the Father any*  
 “*thing in my name*, saith he, *he will give it you*.  
 “How wholesome then must this Sacrifice of  
 “*supplication* be to all Christian people, in which  
 “we not only ask in the name of Jesus Christ,  
 “but come with his sacred blood before the  
 “throne of grace; and in which he himself  
 “in person pleads for us.—In this sacrifice of  
 “*supplication* and prayer, we are not limited  
 “or confined in our addresses, as if we were to  
 “ask, and to receive for ourselves alone: but,  
 “as we have here upon the altar, the victim  
 “slain for the general redemption of the whole  
 “world; and as the High-Priest of God and  
 “man here appears before his heavenly Father,  
 “in behalf of all mankind; we are authorized  
 “to put up our petitions with him and through  
 him,

“ him, for the general necessities of the whole  
 “ Church of God, and of all mankind: that the  
 “ holy name of God may be sanctified by all;  
 “ that his kingdom of grace may be propagated  
 “ through all nations, and through all hearts;  
 “ that his will may be done by all, and in all  
 “ things; that his Church may be exalted by  
 “ the sanctity of her Prelates and Pastors, and  
 “ propagated throughout the world; that all  
 “ infidels, hereticks, and sinners, may be con-  
 “ verted; that all errors and abuses may be  
 “ corrected; that we may be preserved from  
 “ wars, plagues, famines, earthquakes, and all  
 “ other evils; and that *being delivered from the*  
 “ *hands of our enemies, we may serve God without*  
 “ *fear, in holiness, and justice before him all our*  
 “ *days.*” And, \* “ as often as we assist at this  
 “ Sacrifice, we are not only to commemorate,  
 “ by meditation, the passion and death of the  
 “ Son of God; but also to take along with us,  
 “ as it were, to God the Father, his Son slain  
 “ for us, and his precious blood shed for us.  
 “ And this in such manner as to offer up our-  
 “ selves also to him with the whole Church,  
 “ which is the mystical body of his Son, by his  
 “ hands; and in union with the offering which  
 “ he, who is our head, there makes of himself.  
 “ We are also at the same time, to join our in-  
 “ tentions with his: as he is our chief priest,  
 “ and principal offerer, and with those of the  
 “ whole people of God; according to the four  
 “ great ends of Sacrifice; going, as it were in a  
 “ body, with Christ Jesus at our head: and  
 “ with him, we are to offer adoration, praise,  
 “ and thanksgiving to God; and to pray, and  
 “ beg mercy, through him, both for ourselves,  
 “ and

“ and for all the world. Thus the whole Church  
“ of God daily joins herself with Christ Jesus her  
“ head, both as the offerer and the offering in  
“ these divine Mysteries.” And in the conclusion he exhorts all Christians to entertain a resolution of doing their best endeavours to assist daily at this great sacrifice, with a suitable devotion. “ Go thither, *says he*, in the same spirit, “ as if thou wert going to mount Calvary, to “ contemplate there thy divine Redeemer offering himself a bleeding sacrifice for the sins “ of the world. And see thou remember to “ join thy offering of thyself by his hands, with “ the offering he there makes of himself; and “ thy intentions with his intentions.”

It is no wonder that a man thus full of the Spirit of God should entertain these pious and tender sentiments in his Soul, when he has before him the great object of a Christian's love, and when he celebrates those Divine Mysteries which were instituted by Jesus Christ as a perpetual memorial of his unbounded love for us; and of the sufferings and death which he endured to rescue lost man from the slavery of Satan, and make him *free with the glorious liberty of the sons of God*. At the very time when our Saviour instituted this holy Sacrament, he said to his Apostles; *Do this in remembrance of me*. His last dying injunction was that we should always have him in our remembrance. And St. Paul says, *As often as you eat this bread, and drink of this Cup, ye do shew the Lord's death till he come*. The consideration therefore of this infinite goodness of the Son of God, remained always deeply imprinted in his heart, and excited him to endeavour to repay that goodness by the warmest sentiments



sentiments of gratitude and love: and by an ardent devotion to the Passion of Jesus Christ, which seemed to blaze out and appear in his countenance whenever he celebrated this sacred commemoration of his love. His sentiments may be collected from his writings upon this subject. “How affectionate, *says he*, \* is the love that Christ bears us in his Passion. It is stronger than death: he loves us more than his own life: since he parts with his life for the love of us. It is more tender than the love of the tenderest mother; since he voluntarily embraces the pangs of death to give us life: he sheds his blood to cleanse our souls from sin: he offers his own body in sacrifice to be our victim, our ransom, and our food. His love has made him divest himself of all comeliness, and hide all his glory and majesty, that he might become for us, † *despised and the most abject of men, a man of sorrows, and acquainted with infirmity: He hath borne our infirmities and carried our sorrows*, out of pure love: He has made himself for the love of us as it were a leper, and as one struck by God, and afflicted: he was wounded for our iniquities, and bruised for our sins. All we like sheep were gone astray—and the Lord laid on him the iniquity of us all. He was offered because it was his own will. And it was his own will; because he loved us; and desired to transfer upon himself the punishment due to us; that he might deliver us from the wrath to come; and open to us the fountains of mercy, grace and life.—O how truly generous is this love of our Redeemer in his Passion.”— ‡ “Had

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“the

\* Meditation for Friday after the third Sunday in Lent.

† *Isaia*, liii.

‡ Meditation for the Third Sunday in Lent.

“ the meanest man upon earth suffered but the  
 “ tenth part of what our Lord has suffered for  
 “ the love of us; we should be basely ungrate-  
 “ ful if ever we forget his sufferings and his love.  
 “ What then must we think of ourselves if we  
 “ forget the unspeakable sufferings, and infinite  
 “ love of the Son of God himself, nailed to a  
 “ Cross, to deliver us by his death from the  
 “ eternal torments of hell?—\* O dear Jesus,  
 “ never suffer me to forget this love which thou  
 “ hast shewn me! O give me grace to return  
 “ thee love for love.”

Such were the sentiments of gratitude which  
 he entertained in his Soul, for that inconceiv-  
 able love of the Son of God, which brought him  
 down from heaven, to die on a disgraceful  
 Cross for our Redemption, that he never could  
 speak of the Passion of Jesus Christ but with  
 raptures of the most heart-felt devotion: and  
 every circumstance or accident, which even in  
 the midst of business, renewed in his mind the  
 remembrance of his love and sufferings roused  
 those sentiments in his Soul. These sentiments  
 are expressed in an innumerable multitude of  
 passages in his Meditations, besides those I have  
 already quoted. And as an instance of the effect  
 which they produced in him: when once a  
 person shewed him a very small particle of the  
 wood of the Cross on which our Saviour was  
 crucified, which was authentically attested to  
 have been taken from that piece which the  
 Empress Helena, mother of Constantine the  
 Great, sent to Rome: the by-standers could  
 perceive, that this renewal of the remembrance  
 of what the Son of God had suffered for the  
 redemption

\* Meditation for Thursday after the Third Sunday in Lent.

redemption of sinners, made such an impression on his Soul, that tears of gratitude and devotion stood in, and were ready to burst from his eyes, notwithstanding his endeavours to suppress and conceal them: which endeavours were also very visible. This infinite love of the Son of God for us, and his desire of returning love for love: influenced all his thoughts, words, and actions. This animated him to discharge with the utmost fidelity and zeal, all the duties of his Sacred Ministry. This encouraged him to preach boldly the true Faith of Jesus Christ, though at the risk of his liberty and his life: and to spare no pains in seeking and bringing back sinners to repentance; and strayed Sheep to the One Fold of the One Shepherd Jesus Christ. The consideration that *Christ had laid down his life for us*, he, with St. John, looked upon as a motive abundantly sufficient to engage him in return, *to lay down his life for the Brethren*. This furnished him with comfort in all his afflictions, fortitude in all his labours, and spurred on his unwearied zeal in promoting the Salvation of Souls. For the maxim of the glorious Apostle St. Paul, which carried him through all the labours, dangers, and persecutions of his Apostleship, was also deeply imprinted in the heart of this good man, so that he could truly say: *The love of Christ urgeth us.*

## C H A P. XX.

*The daily distribution of his Time; his manner of Life, and some Publications.*

WHAT brought him to this happy state of the perfect love of God, and continual gratitude for all the benefits he has bestowed upon us, and for all the sufferings which his Son Jesus Christ endured for the love of us, was, his continual and ready correspondence with the divine graces which God afforded him, to lead him on to perfection: and which he always endeavoured to cultivate and advance in his soul by the daily practice of meditation; and by the regularity with which he discharged all the duties of the day. From the time of his being advanced to the episcopal dignity till the day of his death, this was the constant distribution of his time. Summer and winter he rose at six: and giving his first thoughts to God, and employing them in pious ejaculatory prayers till he was dressed; he then employed a whole hour in meditation, on one or other of the pious subjects set down in his meditations: but chiefly, as he therein recommends, insisting upon the pious affections and resolutions excited in his soul by the consideration of the proposed subject. This served as fuel to that encreasing fire



fire of divine love which burned so ardently in his breast. And this was succeeded by his immediate preparation for, and celebration of the Eucharistick Sacrifice, which he always began at eight o'clock; but on Sundays and Holidays he began it at nine o'clock, and always made it his practice on those days to preach on some text contained in the gospel of the day. This being finished and his usual prayers said, to return thanks to God for his having partaken of the precious body and blood of his Son in this divine sacrament; if it was not a fast day, he took his breakfast at nine o'clock; after which he recited with great recollection, attention, and devotion, the little hours of the Divine Office, continually endeavouring to excite in his soul, sentiments of faith, hope, love, desire, humility, contrition, and other affections, corresponding to the words made use of by the inspired writers of the holy scriptures, from which that office is taken. After which he was ready to attend to any business, concerning which any person might want to apply to him. But if no one wanted him, he then sat down to write something for the instruction and edification of his flock, or to answer letters which he had received from different parts: still keeping his eye fixed on God, and from time to time raising his heart to him by short ejaculatory prayers, and acts of divine love. When tired with writing he would take a few turns backward and forward in his apartments: then take some pious book to read: say some prayers: or sitting in his chair contemplate on some pious subject and then return again to his writing. At one o'clock he used to say the evening part of the Divine Office: which finished, he used either to say some  
vocal

vocal prayers, or else employ himself in meditation until two: when, with his chaplains, he sat down to dinner: at which time he unbent a little his mind from that close application; and was always very chearful and agreeable; discoursing with them upon different subjects, and endeavouring to inspire them likewise with a spirit of Christian chearfulness. If any of them had met with any mortifying or disagreeable occurrences: he would rally them, and endeavour to rouse their drooping spirits, and remind them that through many tribulations we must enter into the kingdom of God: that they ought not to imagine things will always go on according to their wishes and inclinations: but to put their trust in God, and expect light, assistance and redress from him, who *hath delivered, and doth deliver us out of great dangers; and who, if we confide in him, will yet also deliver us.* Dinner being finished, and about half an hour's more conversation; if the weather was fine, or permitted it, he would usually take one of his chaplains with him, either to go and visit some friend, or to take a walk in the fields for the benefit of the air. But he made it his invariable practice, before ever he quitted his house, to say a short prayer, to beg that the protection and blessing of God might attend him in his excursion. His time of returning home was between five and six o'clock, when he was ready to attend those who wanted him: and from thence till supper-time, which was at nine o'clock, he employed his time in giving spiritual advice to those who applied to him, in reading, meditation, and saying the Divine Office, and in doing what other business he had in hand. After supper and a little conversation, he said  
his

his prayers, examined his conscience concerning the manner in which he had discharged the duties of that day; endeavoured, by lively acts of the theological virtues, to put himself into the condition in which he desired to be found at the hour of his death, lest he should not live to see the morning; resigned himself into the hands of God, and then composed himself to rest under his divine protection. By this means all his actions being done for, and tending to promote the greater glory of God, and the salvation of his own and his neighbour's souls: all his days were *full of virtue, and of a lively hope of immortality.*

Amongst the rest, numbers of poor were his frequent visitors, in order to obtain corporal relief, as well as spiritual advice. And he never failed to afford them liberal relief according to their necessities, and his own ability. Besides the natural compassion which he entertained in his heart for persons in distress: he knew \*  
 “ upon how many occasions the word of God  
 “ recommends alms-deeds to us: that it pro-  
 “ mises an eternal kingdom in heaven to all  
 “ them that are diligent in this exercise, and  
 “ threatens with eternal damnation all them that  
 “ are negligent.† It shews that the definitive  
 “ sentence, which is to decide our eternal  
 “ doom, is to pass upon each one of us accord-  
 “ ing to his behaviour in this respect. It en-  
 “ courages even the greatest sinners, *to redeem*  
 “ *their sins with alms, and their iniquities with*  
 “ *works of mercy to the poor.* It assures them  
 “ that by the means of alms *all things shall be*  
 “ *made clean to them.* That alms deliver from  
 “ all

\* Medit. for Friday, Ember Week in Lent. † Matth. 25.

“ *all sin, and from death, and will not suffer the*  
 “ *soul to go into darkness.* That Christ considers  
 “ what is done for the poor, as done for himself,  
 “ and will reward it accordingly. That *he that*  
 “ *hath mercy on the poor, lendeth to the Lord, and*  
 “ *he will repay him.* That as it was mercy  
 “ brought the Son of God down from heaven  
 “ to us, so mercy must carry us up thither to  
 “ him. And that our alms, to be capable of  
 “ producing these great effects, must be liberal,  
 “ and proportionable to our ability: for *he that*  
 “ *soweth sparingly, shall reap but sparingly.*

To settle therefore for himself a certain rule  
 and method whereby he might be enabled to  
 afford as much relief as possible to the poor;  
 he never kept a house, but paid a certain sum  
 annually, for his lodging and board in a private  
 family: and as he always confined his wants  
 within the bounds of mere decent necessities;  
 all that was over and above these, he gave to  
 the poor with a willing and compassionate heart,  
 and a liberal hand.

This method of living was extremely well  
 adapted to his genius and inclination: and he  
 found many benefits accruing from it; of which  
 some people who wished that he would have  
 kept a house cannot form a proper idea. One  
 of the greatest troubles under which house-  
 keepers labour, is, to procure good servants,  
 and to keep them in proper order and decorum.  
 And if they cannot get those that are truly good  
 through principle, their property is exposed  
 to the danger of being wasted and squandered.  
 They are under a necessity of giving frequent  
 orders and directions to their servants about  
 their



their domestick affairs; to superintend their expences, and to examine their accounts. They are likewise frequently called upon by the gatherers of taxes, and are summoned to serve the parish offices and upon juries. Neither can any one but he who is a housekeeper, know a multitude of other inconveniencies to which he is, or may be exposed: or the necessary trouble, as well as expence, which attends the keeping a family. But by this method, he avoided all these troubles and inconveniencies; his expences were certain and limited: he knew what was his income, and what he could bestow in alms upon the poor. And at the same time that he was thus freed from temporal care, and a thousand unavoidable interruptions: he had more time to apply himself diligently to the discharge of the duties of his station; and to employ in meditation, in writing, and otherwise promoting the welfare of his own and his neighbours souls.

But notwithstanding this economical method, his own income was so little that he could not have afforded relief to so many, or have bestowed alms on those he did relieve, with such liberality, if he had not received considerable helps from several other pious and charitable persons: who being willing to fulfil this command of the gospel, and desirous of *laying up for themselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal*, put money into his hands for that purpose: being well assured, that his station in life made him both much better acquainted with the pressing necessities of a multitude of persons in real distress, than they could possibly acquire the knowledge

knowledge of: and that what they put into his hands would be *faithfully distributed to each poor person, according as he had need.*

In the same year 1761, he published the *British Martyrology*, wherein he gives a short account of the Saints who flourished in these islands, with the places where they lived, or where they were buried, and the churches or chapels which were dedicated to God in their honour. And as he, after the publication of this book, discovered that several had been omitted: he afterwards + published a Supplement, and an Appendix to this work.

In the following year 1762, he published his book called, the *Morality of the Bible*. In which he has extracted and collected those passages which inculcate the observance of Christian and moral duties: and has made several very pious reflections upon them; and this in such manner as to instruct people of ordinary capacities, with what spirit and intention they ought to read the Scriptures: what kind of reflections they ought to make when they read them: and what fruit they ought to draw from their reading these sacred books.

In the same year he published a New Translation of *St. Francis of Sales' Introduction to a Devout Life*. The title of the book shews what was the intent, both of the author, and the translator. But as this was not of Dr. Chalmers's own composition, I need say no more of it but only that it is well adapted to lead those Christians to a life of piety and devotion, who will take the pains to read and consider it with  
attention;

attention: as its being translated into all the languages of Europe for that purpose, demonstrates.

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## C H A P   X X I.

*He encourages the establishment of a School for Boys:  
and begins the Spiritual Conferences.*

**F**INDING that the school, which had been established in the year 1760 for the education of Girls, was very convenient to the parents on account of its cheapness: and at the same time very beneficial to the children on account of their being perfectly well instructed in the principles and practice of their religion: he exhorted and encouraged the Reverend Mr. William Errington, to establish a school for the education of boys upon the same principle: which he did in the year 1763. In this school they are taught, in like manner, the principles and practice of their religion, Reading, Writing, Arithmetic, Latin, and Greek if required. And with a little additional expence, several of them are taught Drawing, and other accomplishments. Upwards of a thousand children have been educated in this school: and qualified for different employments according to the design of their parents. Most of them were sent entirely at the expence of their parents: those who could not entirely pay for their children,

dren, were assisted either by Dr. Challoner, or some other friend or charitable person: and several others were paid for entirely either by Dr. Challoner, or by the nobility and gentry who took them under their patronage. And by this means a great deal more money was retained to circulate among the inhabitants of this nation, which otherwise would have been paid for their education in a foreign country.

In the year 1764, a sermon had been preached at one of the chapels in London upon the subject of the veneration of the Blessed Virgin, in which the preacher advanced some propositions which not only gave offence to some Protestant who happened to be present at it, but were contrary to the doctrine of the Catholic Church. And as the Protestant, who had heard that sermon, published his remarks and his just censures upon the preacher in the public newspapers, Dr. Challoner, to convince the world, that what the said preacher had advanced was not the doctrine of the Catholick Church, but contrary to it, on the 29th of September of the same year, published a little pamphlet entitled, *The Devotion of Catholics to the Blessed Virgin truly stated.*

Having, as I have before mentioned, from the time of his sickness, entertained a desire and resolution of re-commencing the spiritual conferences with his clergy, which had been interrupted for several years: and finding that now he could put that resolution in execution: he invited them to meet him one day in every week for that purpose. And being assembled the first time, he began by the usual address to  
invoke



invöke the light and assistance of the Holy Ghost: then in a discourse of about half an hour, explained to them the nature and intent of these conferences: their practice in foreign countries, and the great benefits which flowed from this practice, by the great reformation that had been wrought in the lives both of the clergy and the people: after which, if any one present had any thing more to add upon the subject, he was desired to speak his mind. And then if any one wanted advice in any matter relating to the exercise of his Functions, he proposed his difficulty, and the matter was briefly discussed and solved. And the same method was observed in all the subsequent meetings.

The intent of these Conferences was to remind the Clergy of the great dignity and importance of the state in which they were engaged: and the importance of faithfully discharging all the duties of that state. That being called by Almighty God to an Ecclesiastical State, and having by a solemn Vow dedicated themselves to his divine service, to serve him in quality of Apostles to convey his Faith to unbelievers: they ought not only to endeavour to cultivate in their Souls an Ecclesiastical Spirit, and aim at the perfection of every virtue which should adorn a good Minister of Christ, *to whom is committed the Dispensation of the Mysteries of God*; and which are so strongly inculcated by St. Paul in his Epistles to his disciples Timothy and Titus; but like their predecessors the Apostles, endeavour to divest themselves of all worldly affections; desire to live as if they *knew nothing but Jesus Christ, and him crucified*: and employ all their time, their labour, and their talents in  
procuring,

procuring, and promoting, the welfare and everlasting salvation of souls redeemed by his precious blood. The subjects therefore which he chose to be treated on in these conferences; and which he distributed to those who were willing to be speakers therein, were; the necessity that Apostolical Missionaries lay under of constantly endeavouring to excite, and cultivate in their souls, a lively faith of all the Mysteries and Truths revealed by God to man; a firm hope and confidence in his divine goodness, mercy, and protection, joined with an humble diffidence in themselves, and their own performances and abilities: an ardent love of God, in consideration of his own infinite goodness, of the innumerable benefits he had bestowed upon them, by their creation, preservation, redemption, vocation to the true faith and to a share in the dignity and office of the Apostleship, and in consideration of the immense glory he has prepared in heaven for them as the reward of their zealous labours in his cause: and an ardent love of their neighbour, and readiness to afford to each one, all the spiritual and temporal assistance that might be in their power. He, therefore, and the other speakers, shewed that it would be in vain for the Ministers of Christ to attempt to plant a lively faith in the hearts of their hearers, if they themselves were not fully penetrated with a lively sense, and full conviction, of the truths they taught. That they would never animate their hearers with a firm hope and Christian confidence in God; unless they themselves entertained the like hope; and, having constant recourse to him by the means of humble and fervent prayer, relied solely on his goodness to give a blessing, and success,

to

to their endeavours : and that they would never be able to enkindle the fire of the love of God and of their neighbours, in the hearts of their flock ; if that sacred fire was not first enkindled in their own hearts, by him who came down from heaven *to cast fire on the earth, and earnestly desired that it should be enkindled.* He represented to them that they were, as our Saviour says, *the Salt of the earth*, and that they could by no means season the rest of mankind, to preserve them from the corruption of sin, if they themselves had lost the favour of an Ecclesiastical spirit : that the eyes of all mankind were upon them, to watch every motion, and to censure every, even the least irregularity in their conduct : and that the people would be far more ready to imitate the example of their Pastors, if it should be agreeable to their inclination ; than to put in practice their precepts and their counsels. He reminded them also that they were constituted Shepherds to *feed the flock of God* : that they would one day have to give to him a strict \* account of every one he had committed to their charge : that if any one should perish through their neglect, *God would require that Soul at their hands* ; that before our Saviour Jesus Christ committed to St. Peter the care of his flock, he † thrice required from him a solemn profession of extraordinary love, as a condition without which he would have been unfit to have received that charge : that the like love is absolutely necessary to be found in every person who inherits any part of the charge and office of St. Peter : and without which he will not be a true Pastor, ready to lay down his life for  
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\* Hebr. xiii. 17. † John xxi. 17.

*the sheep*: but only an *hireling*, who will no longer pay any regard to them, than it may suit his convenience or temporal interest.

To stimulate them therefore, to labour in earnest for the sanctification of their own Souls, whereby they might prepare, and dispose themselves, to become instruments in the hand of God, fit to be employed in promoting the sanctification of their neighbours; and to endeavour to acquire in an eminent degree all the virtues which are necessary to qualify and adorn worthy Ministers of God, and enable them to propose their own conduct to their flock, as models for them to copy after; like St. Paul who said to the Corinthians, *Be ye imitators of me, as I am of Christ*: he recommended to them to begin what reformation or amendment might be necessary in themselves, by laying, in the first place, the foundation of a true and solid humility; as that is a virtue on which, all others, even faith itself must necessarily be built, and which is earnestly recommended by Jesus Christ himself, who says: *Take my yoke upon you, and learn of me, because I am meek and humble of heart*; who, for our example, became *as a worm and no man, the reproach of men, and the outcast of the people*; and who humbled himself, becoming obedient unto death, even to the death of the Cross: entirely divesting themselves of all confidence in their own talents and abilities, because God *resists the proud, but gives his grace to the humble*; and placing all their trust in God, and all their hopes of success in the succours of his divine grace; assuring them from the words of Christ, that *as the branch cannot bear fruit of itself, unless it abide in the vine*; so neither could they unless they abided



abided in him, and received all their strength, support, and spiritual nourishment from him; for *without him they could do nothing.*

Amongst the other virtues which he recommended in particular to them, he chiefly urged, and insisted, upon that of Divine Charity in both its branches: that is, inasmuch as it comprizes the love of God, and the love of our neighbour. Because, said he, whosoever is perfect in this virtue, will undoubtedly be perfect in every one of the rest: for *Love is the fulfilling of the Law.* And this will prove the greatest incitement to its possessor to discharge every one of his duties with the utmost fidelity and zeal.

The motives which he proposed to them to excite and nourish this Divine Charity, this love of God and their neighbours in their hearts, were, first, the solemn declaration of our Saviour; who says, that *to love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, is the first and greatest commandment; and the second is like unto it; thou shalt love thy neighbour as thyself:* and secondly, the infinite perfections of God, which alone deserve our love, and the innumerable benefits he has bestowed on us, in order to excite us to love him, and to deserve to be loved by him. “Consider, says he, \* the import of “these words, *Thou shalt love the Lord thy God:* “and thou wilt find in them, innumerable “motives to dedicate thyself to divine love. For “who is this thou art here commanded to love. “THE LORD: that is, the Eternal, Self-existent,

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“Incom-

\* Medit. for Monday after the Fourth Sunday after Easter.

“ Incomprehensible, and Infinite Being of beings,  
 “ who alone properly *is*, and who is *Being* itself.  
 “ For all this is implied in that ineffable name,  
 “ which is here rendered THE LORD. I am,  
 “ who am, saith He, Exod. iii. 14. And, *He*  
 “ *who hath sent me to you*, THE LORD: that is,  
 “ the Creator, and absolute Master of the whole  
 “ universe; of all things visible, and invisible:  
 “ infinitely powerful, infinitely wise, infinitely  
 “ good, infinitely beautiful; the one, true, so-  
 “ vereign good: infinite in all perfections:  
 “ goodness, beauty, perfection, and truth itself:  
 “ He is King of kings; Lord of lords; and by  
 “ Him all things were made. See how many  
 “ motives thou hast to love this Almighty  
 “ Lord, who comprizes in himself all that  
 “ is lovely and charming, who is the im-  
 “ mense ocean of all good. Those words,  
 “ THY GOD, signify that this Lord of  
 “ infinite Majesty is also pleased to be *thine*.  
 “ Yes, he is *thy God*, he is *thy* first beginning,  
 “ and *thy* last end: he is *thy* maker, who has  
 “ made thee for himself; and who many ways  
 “ daily communicates himself to thee: he is *thy*  
 “ Father, *thy* spouse, *thy* pastor, *thy* keeper, *thy*  
 “ constant benefactor, *thy* ever faithful friend, *thy*  
 “ soveraign good and the source of all thy good  
 “ for time and eternity. And whereas thou  
 “ wast fallen from him by sin, he has been pleased  
 “ to give himself to thee in a manner still more  
 “ endearing, by sending his own Son to be *thy*  
 “ Saviour and Redeemer. O reflect on what  
 “ the Son of God has done and suffered for the  
 “ love of thee. His love for thee brought him  
 “ down from his heavenly throne, to take flesh  
 “ and blood in the womb of the Virgin: his  
 “ love for thee made him offer up his flesh and  
 “ blood

“ blood on the altar of the Cross, a sacrifice for  
 “ thy sins: his love for thee made him bequeath  
 “ thee this same flesh and blood, in an admi-  
 “ rable Sacrament, to unite thee to himself for  
 “ all eternity. And shall not all this oblige thee  
 “ to love him, and to love him with thy whole  
 “ heart.

Nor was he less strenuous, in inculcating the  
 necessity of an ardent love of their neighbour,  
 founded on, and flowing from the love of God,  
 as a condition, and disposition of Soul, absolutely  
 necessary to enable them to discharge their duty  
 to their flock with zeal and fidelity. He repre-  
 sented to them that the *new commandment* given  
 by Jesus Christ to his disciples, the night before  
 his Passion, when he made them Priests, the  
 Dispensers of Divine Mysteries, and when he  
 was just going to offer himself in sacrifice to his  
 eternal Father for the love of them; particularly  
 regarded the Pastors of the Church, to whom  
 he has committed the care of his Flock\*. That  
 as he was then going to lay down his life  
 for their sakes; so these ought also to spare no  
 pains or labour to repay that love, but to be  
 always ready to lay down their lives, if necessity  
 should require it, for the welfare of the Flock of  
 Christ: that this was particularly remarked and  
 pressed by St. John, who says: *In this we have  
 known the charity of God, because he hath laid  
 down his life for us; and we ought to lay down  
 our lives for the brethren:* and that every one  
 who is a true Pastor of the Church, and not a  
 mercenary hireling, will always enter into the

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like

\* I give you, said he, a new commandment; that ye love  
 one another, even as I have loved you. *John xxiii. 34.*

like sentiments, and be able to say with St. Paul :  
*The love of Christ urgeth us.*

As one of the most effectual means of acquiring an eminent degree of these virtues, he recommended to them the daily practice of Meditation: and a life of continual Prayer. A Minister of God, said he, ought to be *a man of God*; all his thoughts, words, and actions, ought to tend to and center in God. His whole life therefore ought to be a life of Prayer, which is a raising up of the mind to God. All his hope and confidence ought to be in God; as it is only from God that he can expect help, assistance, and light, to direct him in the discharge of his duties, which tend to promote the Glory of God. He ought therefore frequently to have recourse to him in the course of the day, for that light and assistance: and pray for his divine grace, with humility, and fervour. But, said he,\* “ The  
 “ sovereign means of acquiring divine love, is  
 “ the daily exercise of mental prayer; which  
 “ employs all the powers of the Soul in waiting  
 “ upon God. Here the *memory* represents all  
 “ the motives we have to love him: here the  
 “ *understanding* is taught to know him; here the  
 “ affections of the *will* are inflamed at his  
 “ presence: this then is the school of true love.  
 “ Oh, let us daily frequent it: not only by  
 “ having a regular time fixed for this great  
 “ exercise of love; but by practising it in some  
 “ measure at all times; by a spirit of recollection; by a continual sense and remembrance of  
 “ God’s presence, and by repeated ejaculations  
 “ of love. † The advantages which *mental*  
 “ prayer

\* Meditation for Rogation Monday.

† Meditation for Friday after the second Sunday in Lent.



“ prayer (which is also called *Consideration* and  
 “ *Meditation*) has beyond that which is only  
 “ vocal, are, that it brings us nearer to God,  
 “ and to his heavenly light ; that it employs all  
 “ the powers of the Soul ; the will, the  
 “ memory, and the understanding about him ;  
 “ that it opens the eyes of the Soul to the  
 “ knowledge of God, and of ourselves ; and is  
 “ the true school in which we learn to despise  
 “ the world and its cheating vanities ; and to  
 “ love God with our whole hearts.” And for  
 which reasons he earnestly recommended to them  
 to employ at least half an hour every morning in  
 this exercise, which Ecclesiastical history in-  
 forms us had led innumerable Saints to the  
 utmost degree of perfection to which man can  
 arrive on earth : and which (though his humility  
 restrained him from mentioning it) he had expe-  
 rienced to be so beneficial to himself.

But what he in a very particular manner  
 recommended to them, and what he considered  
 as highly beneficial to every Ecclesiastick, and  
 especially to every Pastor ; was, at least once  
 every year to make a spiritual retreat for about  
 eight or ten days. “ Although, said he, our  
 “ state of life is holy in itself, and the Mysteries  
 “ of God, committed to our Dispensation, are  
 “ all instituted to sanctify both the dispensers,  
 “ and the receivers of them : yet while we are  
 “ clothed with flesh and blood, while we are  
 “ subject to the infirmities common to all human  
 “ nature, while we see in ourselves another law,  
 “ warring against the law of our mind, and endea-  
 “ vouring to bring us into subjection to the law  
 “ of sin : while we have to wrestle against prin-  
 “ cipalities and powers, and are surrounded by a  
 “ multitude

“ multitude of spiritual, invifible, crafty, and  
“ malicious enemies; and while we live in the  
“ midft of a wicked world, which endeavours  
“ to draw us both by word and example, by its  
“ allurements, and its flatteries, into fin; and  
“ the neceffity of our circumftances require that  
“ we fhould be no longer under an Ecclefiaftical  
“ habit, and the regular Difcipline of a Reli-  
“ gious Community, which are very great  
“ prefervatives againft many dangers; it will  
“ happen, that even religious hearts will infen-  
“ fibly contract the ruft of imperfection, and  
“ fall from their firft fervour: for this reason  
“ it is neceffary, that we fhould fet apart some  
“ time in every year, in which we may divest  
“ ourfelves entirely of all affection and attach-  
“ ment to this world, and to the inclinations of  
“ flefh and blood; take a review of our paff  
“ life; call ourfelves to a ftrict and impartial  
“ examination; compare our whole conduct  
“ with the law of God, and the obligations of  
“ our State; fee in what manner we have dif-  
“ charged our duties to God, to our neighbours,  
“ and ourfelves, and whether we have advanced  
“ towards perfection, or whether we have not  
“ rather departed from it, and grown more tepid  
“ in the praftice of virtue, and fuffered the  
“ fpirit of the world to prevail more in us.  
“ That by making this examination and compa-  
“ rifon, we fhould excite ourfelves to a fincere  
“ and hearty repentance for all our paff defects,  
“ endeavour to renew in our Souls an Ecclefiaf-  
“ tical Spirit, revive our decayed zeal for the  
“ honour and glory of God, and the Salvation  
“ of Souls, and fet out with redoubled vigour  
“ in the difcharge of every duty for the future.  
“ Thefe kind of Spiritual retreats, faid he, have  
“ been

“ been the frequent practice of all the illustrious  
 “ Saints who have lived in the Church of God,  
 “ the necessity of which St. Leo took notice of  
 “ upwards of thirteen hundred years ago, and  
 “ they have been a great means of reviving in  
 “ their Souls that heavenly fire, when it began  
 “ to die away by their communication with the  
 “ world: and of rekindling in their hearts that  
 “ zeal in the cause of God, and bringing them  
 “ to that perfection, for which we now admire  
 “ and honour them.”

In the year 1765, he published a little Treatise entitled, *Occupation of the Soul with God alone*, and in the following year another entitled, *God every where present*. The first of these was translated from the French of F. John Chrysostome, of the Order of St. Francis; and the other from the same language published by Monf. Boudon: and another little Treatise of his own composing, called, *The Rules of a Holy Life*: and in the year 1767, he published an *Abstract of the Historical part of the Old and New Testament*: and several other things for the good of his Flock: such as the *Garden of the Soul*: the *Short Daily Exercise of the Devout Christian*: *Pious Reflections on patient Suffering*: *Instructions for Lent*: *Exhortations to Paschal Communion*: and for the beginning of every year, some little tract under the title of a *New Year's Gift*, containing instructions and exhortations to his flock to lead pious and holy lives, such as become those who believe the truths of the Gospel, and live in expectation of a happy immortality. And in the year 1768, he, in conjunction with the Reverend Mr. F. Blyth, published a  
 new

new and fine Edition in Folio of the *Rhemes' Testament*, with Annotations, and proofs of the Doctrines of the Catholic Church taken from the writings of the Holy Fathers, and a copious Index to point out those proofs in every matter of Controversy.

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## C H A P. XXII.

### *The Persecution against the Catholics.*

**B**UT Almighty God, who is pleased to try the Just like Gold in the furnace, and who, by his Divine Providence, intermixes the comforts and afflictions of this life, in such an admirable manner, as not to suffer them to be too much elated with success, even when they are labouring in his cause; nor yet too much dejected by adversities and disappointments; was pleased to prove in this manner this good man. For while he was labouring by every means in his power to propagate the kingdom of Christ, and promote the reign of his grace in the hearts of mankind; by endeavouring to enkindle in the Souls of the Pastors, that flame of divine love which he wished and hoped they would communicate to their respective flocks: the Devil was no less busy in endeavouring to hinder the communication of that flame, by checking the zeal of the Pastors, violently stopping



ping their mouths, and hindering them from preaching the Doctrines of eternal life. For this purpose, he suggested to a common Informer, who had adopted that profession through the hopes of filling his pockets with the money that he might acquire by fines levied upon those who had by any means acted contrary to the Laws of the Land; that there had been a Law passed in the reign of King William the Third, which ordered One hundred Pounds to be paid by the Sheriff of the County, to every one who should convict a Priest of having exercised his Functions. Stimulated therefore by the hope of much greater gain than that which instigated the traitor Judas to betray Jesus Christ, he began to exercise his malice, by informing against the Disciples and Ministers of Jesus Christ. As *Judas well knew the place to which Jesus often resorted together with his Disciples*: so did he well know the places, where the Faithful assembled to celebrate the Divine Mysteries instituted by Jesus Christ; and to hear the word of God preached to them. He had for several Sundays frequented them, as if he himself had been one of the Faithful; and by commending the elegance of the sermons of the Preachers, and the decency and devotion with which others assisted at the Altar, he had from some unsuspecting Catholics, found out the names of most of the Clergy: he had traced them from the Chapels to their own houses; he had, in like manner, discovered the names, and habitations, of several persons of the respective Congregations; he had also some time before applied to Dr. Challoner himself for instruction in the Principles of the Catholic Faith, hypocritically pretending that he was de-

firous of being admitted into the Communion of the Catholic Church : and when his diabolical scheme was ripe for execution, he engaged some others to join him in his attempt, to disturb the peace of a multitude of his Majesty's peaceable and loyal subjects, and to ruin the Catholic religion in Great-Britain: and applied to Alderman Stephenson the then Lord Mayor of London, for warrants to apprehend some of the Catholics. The Lord Mayor being personally acquainted with several of the Catholics: and likewise with some of the priests: and well knowing that the laws against them, were made merely for political ends, and rather *in terrorem*, than with any intent of being put in execution: refused to grant the Warrants desired. Finding himself disappointed in his expectation, he engaged another person, one in Office, to join him, and at the same time applied to the then Bishop of London to back his pretensions by a Letter to the Lord Mayor. This Magistrate finding himself so closely pressed, sent a proper person to the Bishop of London, to explain to him his reasons for not granting the Warrants, and gave him such satisfaction upon the subject, that he never more openly appeared to favour the Informer. At the same time the Lord Mayor sent for some of the persons accused, and gave them to understand, that though he could see no reason, why the Laws made against the Catholics, should be put in execution, but on the contrary, that their quiet and peaceable demeanour entitled them to indulgence, and to an enjoyment of the rights common to others his Majesty's subjects, who dissented in opinion from the principles of the Established Church; yet that while those Laws continued unrepealed, it would  
always

always be in the power of every common informer to harass and molest them. He also added, that he imagined that if he could compromise the matter with the Officer, who had been drawn in to take part with the Informer, and who was the principal person to be attended to, all things might go on as formerly. Accordingly Ten Guineas were given to the Officer,† besides paying a bill of fundry expences, which the Informer pretended he had been put to, in order to watch the Priests, and discover their names and places of abode, as also for the trouble and loss of time, which he himself had been at for the same purpose. Of this money, the Informer, and his understrappers got the far greatest part. And now finding that he was not likely to succeed by farther application to the Lord Mayor: and that the Officer, neither could, nor would, do any thing more to disturb a set of harmless, innocent people, who had never given him any offence: he resolved to carry on the business of informing entirely upon his own account, and supported by his own matchless Impudence and effrontery. In consequence of this resolution, he presented two Bills of Indictment to the Grand Jury then sitting at Justice Hall in the Old Bailey, against the two persons whom he had before accused to the Chief Magistrate of the City: but as the Grand Jury seemed to entertain the same sentiments as the Lord Mayor, with respect to the Penal Laws made against the Catholics, he with a great deal of difficulty got them passed; and then procured warrants from the Court, to take the Indicted persons into Custody; which he executed. This was a very sensible affliction to Dr. Challoner, who being the chief Pastor of the Catholics

Catholics in Great-Britain ; like St. Paul, sympathized with, and shared in every trouble, mortification, uneasiness and loss, which each one of his flock endured, when he suffered for the Faith of Christ. This affliction was frequently renewed, and increased in him, by the frequent accounts he received of several of the Clergy being arrested, in consequence of Warrants obtained against them by this Informer, dragged from the very Altar, carried before the Magistrates, and detained in confinement, till they could procure Bail for their appearance: sometimes detained longer than was necessary, through the malice of the Informer, under pretence of his going to make enquiries whether the Bail was sufficient: and sometimes demanding such Bail, that the Magistrates themselves declared enormous, and would not allow him to insist on. This Persecution he carried on from the year 1765 to 1778, though not always with the same relentless fury. For the seven first years, scarce a week passed but Dr. Challoner had some fresh account brought to him, either of some Priest being arrested, some steps that were taken by the Informer in carrying on his Persecution against some one or other of those whom he had under Bail: some appearance to be put in and new Bail given, or some Trial to come on: or else of his endeavouring to steal *incog.* into some of the Chapels, that he might lay a new Information against the Priests, or of his going accompanied with a number of others of his crew, and some Constables, to the Chapel doors, and endeavouring to force his way in; which frequently obliged those who were there present, to keep the doors close shut, and thereby hindered several Catholics from attending the  
Divine



Divine Worship on those days. All these things were extremely mortifying to him, and afforded him all that affliction which can effect a compassionate Soul. But that which afflicted him most, was to see that, in consequence of those prosecutions, some of the Chapels were shut up: one of the Priests condemned to imprisonment for life: several others scattered: the Preaching of the Word of God, and his Divine Worship interrupted: the People deprived of their Pastors, and of the Instruction in the Principles of Christian Faith and Morality which they received from them: and laid under a cruel necessity of remaining ignorant of their duty to God, to their neighbours, to the State, to their own families, and to themselves. But in the midst of all this scene of lamentable evils, he consoled himself with the reflection, that nothing could happen to any one of his flock, without the special permission of Almighty God: that persecutions were always attended with good effects; as they had always served to purify the Church, and spur on the Slothful to a greater desire and diligence in the discharge of their duties as Christians: and that though God sometimes permits these things to happen to his people, which they, through ignorance of the ways and means of his Divine Providence, are often inclined to look upon as evils: yet that he is Omnipotent, and that whenever he pleases, he can both put a stop to those apparent evils, and make them productive of the greatest good.

But Dr. Challoner was not merely a Spectator, and a Depository of the miseries of a multitude of others, whose spiritual and temporal welfare lay so close to his heart: he himself  
was

was also one who had some share of suffering in the same persecution. The Informer having convicted Mr. John Baptist Malony on the Statute of King William, of being, and exercising the Functions of a Priest, and procured his condemnation to perpetual imprisonment: and having received from the Sheriff of the County One Hundred Pounds, as the reward assigned by Law for his Information: flushed with this success, and spurred on with the hope of more gain, he gave information against several others: and once, in one day indicted Dr. Challoner for exercising the Functions of a Bishop; four others persons for exercising the Functions of Priests; and one Schoolmaster: all of whom gave Bail for their appearance to answer the charges exhibited against them: and all expected to be brought to their trial.

While these things were carrying on by this Informer, the Field Preachers inveighed with the utmost vehemence against Popery: and it may be reasonably concluded, that they were no less strenuous against it in their meetings, than they were in the Fields. They formed in their own imaginations, a most horrid Picture both of its Tenets, and of the practices of its Professors; and endeavoured to represent, and imprint the same idea on the minds of their deluded hearers. They falsely asserted it to be an Article of the Faith of the Church of Rome, that it was in the Power of the Pope to depose Kings: and that it was another Article of their Faith, that no Faith is to be kept with Hereticks. These assertions not only constituted part of their Sermons in the Fields, but *ad perpetuam rei memoriam*, have been printed in cheap Pamphlets,

phlets, and put into the hands of the people. The lying Book of Fox's Martyrs was rummaged from the beginning to the end, to find out instances of pretended Popish cruelty, and of the barbarous executions of the Protestants; who, at the time when the first Edition of that Book came out, as Mr. Jeremy Collier acknowledges and asserts\*, were actually living, to confront its infamous Author, and convince the world of his falsehoods; and new Editions of that book were published, and which continue to be published even to this very day, and recommended as a book highly necessary for the use and perusal of all Protestant Families. And all this for the purpose of inflaming the minds of the people, biasing their judgments, inspiring them with an unchristian hatred against both the Religion, and the persons of the Catholics, and stirring them up to persecute them to the utmost of their power; as if they thought that *by killing them they should render a service to God.*

From such concurrent opposition, one might naturally expect that nothing less could follow, than the utter extirpation of the Catholic Religion out of Great-Britain. And indeed if it had not been † planted by Almighty God, there is all reason to believe that it would have been rooted up. But he who had been pleased, according to the designs of his divine Providence, to permit them to persecute his people for a time, was now pleased to shew that it was his will they should advance no farther. For the Catholics, who were threatened with the loss of their property, and with imprisonment: had

\* Collier's Historical Dictionary, under the Name *John Fox*.

† Matth. xv. 13.

had now discovered, that the Informer, in order to save himself some expences, which he would otherwise have been put to, in carrying on the prosecutions against them; had forged some Copies of Subpœnas. They had got four of these forgeries into their possession: which coming to the ears of the Informer; and he fearing that prosecutions would be commenced against him on that account, made a proposal to the Attorney, who was employed to defend the cause of these six Catholics: that if they would not commence prosecutions against him, on account of the forged Subpœnas, he would relinquish every prosecution he had commenced against them.

As the Catholics had learned from their Divine Saviour, to render to no man evil for evil: but on the contrary to *love their enemies, to do good to those who hated them, to bless those who cursed them, and to pray for those who despightfully used and persecuted them*: and were not by any means stimulated to revenge; but only desired not to be violently deprived of that natural right of worshipping the True God according to the dictates of their conscience: they readily agreed to the proposal. And in consequence thereof, the prosecutions were all withdrawn, and no more mention was made of the forged Subpœnas.

But though he withdrew the prosecutions against Dr. Challoner, and the other five persons who were indicted at the same time with him, and did not molest them any more; yet he carried on the prosecutions against the others with unremitting vehemence. He had indicted  
 † Mr. John Baptist Malony, who was brought to  
 his



his Trial at Croydon in Surry, and being convicted of having exercised the Functions of a Priest of the Church of Rome: was sentenced to perpetual imprisonment, and was accordingly imprisoned in the New Gaol, Southwark: but afterwards, upon his petition, was removed to the King's Bench. He had also indicted Messrs. James Dillon, Anthony Barnewall, James Webb, and Hyacintho de Magallaens, all whom he brought to their Trial in the Court of King's Bench at Westminster: but as he could not prove that any of them were Priests; or that the Functions which he saw them perform, were not such as might be performed by persons who were not in Priest's Orders: they were all acquitted.

On the Trial of Mr. James Webb, which was brought on, on Saturday June 25th, 1768. before the Right Honourable William, Earl Mansfield, Lord Chief Justice of the Court of King's Bench, at Westminster: after all the Evidence for the Crown were examined: *Counsellor Mansfield* stood up in behalf of Mr. Webb, and said:

My Lord, I humbly submit to your Lordship's judgment the meaning of the Statute (11 and 12 of William the Third) on which the Defendant is indicted: but it appears to me very manifest, that before any thing capital can be proved against him, he must first be convicted of being a Priest. For the Act says, "*Whoso ever shall apprehend a Popish Bishop, Priest, or Jesuit, and convict*"; therefore with submission to your Lordship's judgment, it is to no purpose what they have seen him do, or heard him say,

say, so long as there are no evident proofs of his being a Priest.

*Sir Fletcher Norton, on behalf of the Plaintiff.*—My Lord, I beg leave to make a reply. If this is the meaning of the Statute, it will be impossible to prove any man a Priest. We shall be obliged to go abroad into their Colleges and Seminaries, and even to the very place where they were ordained, and to the Bishop that ordained them, to see them ordained, and perhaps to Rome, and even to the Pope himself, before we can prove them to be Priests. Therefore with submission to your Lordship's judgment, this could never be the intent of the Legislators.

*Counsellor Bishop.*—My Lord, I proposed to speak upon this Subject: but since Sir Fletcher Norton has done it, much better than I can pretend to, I only beg leave to add, that it is my opinion, the Legislators, in making this Statute, never designed that he should first be convicted of being a Priest, before any thing could be brought against him for exercising Priestly Functions.

*Lord Mansfield.*—I have considered in my own mind the whole force of the Evidence. And as for the meaning of those Statutes: I own, before that affair happened in Surry; I had not thoroughly examined them. But since that time, all the Twelve Judges have consulted upon them, and we have all agreed in Opinion, that the Statutes are so worded, that in order to convict a man upon those Statutes, *it is necessary that he be first proved to be a Priest: and secondly, that it be proved he has said Mass.*

*Counsellor*

*Counsellor Cox* for the Defendant.—Gentlemen of the Jury. You must have observed that the chief Evidence against J. Webb, is this Payne, who has been all his life a Common Informer, who makes it his business to make people miserable. Sometimes he used to go about on Sundays, among such poor women as sell gingerbread, nuts, and such like things, to get a trifle to buy bread for their poor starving Children at home; since by their hard labour all the week, they were not able to raise sufficient to make a Sunday's dinner. These poor people he took up, fined, and distressed them, and their poor innocent Children, in the most inhuman and barbarous manner imaginable. As I often had opportunities of speaking to Payne on those occasions, I asked him how he could be so cruel? He said they deserved it; because they profaned the Lord's day. Next he attacked another set of people still more innocent; I mean the poor Beggars: these also he took up, sent them to Bridewell, and such like places. I asked him why he did this? Because, said he, they ought to go to church and say their prayers. Thus has he gone on many years, with several other poor innocent people; watching all opportunities to put them to trouble, to distress the distressed, and make them still more miserable. What can you think of such a man who makes it his whole employment to go about from place to place: watching all opportunities to ruin his fellow-creatures? This cannot be the spirit of the Protestant religion, which teaches nothing but mildness and clemency. No. Gentlemen of the Jury. This is the province of the very Devil himself, *who goeth about like a roaring lion, seeking whom he may*

*may devour.* Payne therefore must be instigated by him to such practices, not by religion; since he imitates the Devil to ruin mankind. I mentioned those things that you may judge by the next step he takes, whether Payne had the sanctification of the Sabbath at heart, or not? On the Lord's day he went to Virginia-street, and there found Mr. Webb saying his prayers, praying to the same God that we pray to, praising God in the religion he was brought up to, and which from his education he always believed to be the right. What does Payne do now? Instead of being edified, in seeing the Lord's day sanctified, and God praised by people saying their prayers, he drags the defendant from the altar of God, to have him tried before you: Whether such a crime does not deserve perpetual imprisonment? Gentlemen, you heard the evidence called, and what they have sworn to. As for all the rest, except Payne, it is manifest they have said nothing to the purpose. One said he heard the defendant preach. Another said he saw him sprinkle with holy water. Another, that he said some prayers to the Virgin Mary in English, and the people said, *Pray for us.* Another, that he saw him with some kind of vestments on, and when he began to pray, he did not know what he said, but that all the people kneeled down, but he stood up, and the people suspecting him to be a spy, turned him out. Now, Gentlemen, all this makes nothing against the defendant; because all these things might be done by a person who is not a priest. A deacon in their religion can even administer the sacraments; and they frequently preach: and as for sprinkling with holy water, or saying some prayers in English,  
any



any one might do these things; so that all the evidence they have given amounts to nothing at all: nor do they in the least prove that he is either a priest, or that he said Mass: and consequently make nothing against the defendant. Wherefore, Gentlemen, you see this common informer Payne, is the only person who has made any shadow of evidence against him; he indeed has sworn, that he heard him say Mass, and he pretends to prove it, by saying that he saw him dressed up in vestments, with a Cross upon his back; that he looked over a coal-heaver's shoulders, who had a prayer-book with the Mass in Latin and English: that he often had been at the ambassadors chapels, and seen them say Mass there: and that Mr. Webb did the same as they did. Gentlemen, you will be pleased to observe, that seeing a person in vestments, is no proof at all that he is a priest; deacons use vestments; and even in the Greek Church, they have vestments not unlike those used by the Roman Catholics. Nay, in Westminster-Abbey we have several old vestments, that for any thing I know, may be the very same that were formerly used by the Roman Catholics; so this proves nothing at all. In the next place, as for Payne's saying that he looked over the coal-heaver's shoulder, and read his book, and saw how the defendant went on: it does not prove that he said the whole Mass. Now if he did not say the whole Mass, but only a part of it; it cannot be said that he said Mass. As for example, in our religion, there are some things in our service, that I know many dislike; I am not ashamed to specify the Athanasian Creed. Now if it should be enacted, that whosoever said that creed

in time of divine service should be severely fined; and a minister should begin, but stop before he finished the creed; no one could swear that he had said the creed, and consequently the Minister could not be fined. Just so then, if Mr. Webb left out any part of the Mass, it cannot be said that he said Mass, and consequently he cannot be convicted of saying Mass; for can you imagine that if Mr. Webb saw Payne there, that he would not leave out some part of it, knowing him to be a common informer. And if he left out ever so little, it cannot be said that he said Mass. Next, Payne says, that he was often at the Ambassadors Chapels, and that the defendant did the same that he saw there. What is that to the purpose? There are a great many different services in the Church of Rome: and these performed with vestments, candles, &c. For example: there is one part of their service which they call Mattins, another Vespers, and many others, therefore it might be some of these, and not Mass that he was about. In all which you may see what a busy worthless fellow this Payne is, in going about from place to place, to qualify himself to be an informer: and to trouble and distress poor innocent people. As for my part, Gentlemen, it is a singular pleasure to me, to defend such innocent people against such a villain, and which I am, and shall always be ready to do. It cannot be zeal that prompts Payne to enforce these laws; for it cannot be imagined that our fathers and grandfathers were not as zealous for the laws of England, and as good Protestants, as ever Payne was; and yet they never once thought of enforcing them, notwithstanding it is now several generations  
since

since they were first made. No, Gentlemen, it is money; and that alone, that makes Payne become informer. He has got one hundred pounds already by informing, and now sets no bounds to his avarice; he has left off his carpenter's trade to become informer.

*Payne*,—I deny it. I'll prove that false, I have several men at work at this time.

*Lord Mansfield*.—Silence, Silence, Payne hold your tongue.

*Counsellor Cox*.—Moreover, Gentlemen of the Jury, you must know that there are two sorts of Roman Catholics: one who hold that the Pope has a supreme power over all kings and potentates. Now it is against those that all these penal laws are designed, as you shall hear.—*He quotes some of the laws*.—See here, Gentlemen, these laws do not condemn all Papists; but only those who hold this supreme power in the Pope. Now Payne has not accused the defendant of ever acknowledging such power in the Pope: and consequently these laws were never designed against any thing the defendant had done, unless it could be first proved that he held this power in the Pope. And you are all sensible, that none of the evidence has accused him of this; nor given the least hint of it. Hence, Gentlemen, you see in the first place, that it is not evident that the defendant has said Mass; and secondly, if he has said Mass, those laws do not condemn him merely on that account. Moreover, if it could be proved that he has said Mass, this does not prove him to be a priest;

as I will shew you from the following remarkable example. In the reign of Queen Elizabeth, there was a noted lawyer whose name was Plowden; and being a Roman Catholic, he had many enemies in the country where he lived: and you must know there was a Payne amongst them. What did they do? but contrive to have Mafs said, so that Mr Plowden might be present. There was a priest, altar, vestments, candles, and every thing necessary. Mr. Plowden very innocently went to hear Mafs: but it was scarce over, but he was arrested with a warrant, for hearing Mafs, and was actually tried for it. The evidence appeared against him. and swore positively, that they saw Mr. Plowden hear Mafs. At last the priest himself appeared against him, and swore that Mr. Plowden heard Mafs, for that he himself had said Mafs, and that he saw Mr. Plowden there. Pray, says Mr. Plowden, let me ask you a question: Are you a priest? No: replied the other. Oh! then, said Mr. Plowden, the case is altered, no priest, no Mafs. Now, Gentlemen, I am fully persuaded when you have considered all these things, you will easily acquit the defendant: For you must not look upon this affair, as a matter of small importance; that is to say, where the fine is trifling: for the punishment, if convicted, is no less than perpetual imprisonment: and therefore in all such cases, nothing ought to cast a man, but most clear and incontestible evidence. And as you have none such, in the case before you: I rest satisfied that you will pronounce my client, Not Guilty.

*Lord*



*Lord Mansfield.*—Gentlemen of the jury: The material articles of this trial may be reduced to two heads. First, Whether or no the defendant is a priest? And secondly, Whether or no he has said Mass? For I look upon the Mass? as the only material charge in this trial; for that is properly the only act they alledge which is peculiar to the Popish Clergy. As for those other things they have sworn they saw him do, they are nothing but what might be done by any one; at most they are no proofs that he is a priest. By the statute of Queen Elizabeth 27. c. 2. it is high treason for any man who is proved to be a priest, to breathe in this kingdom. Another statute was made afterwards more mild, that only imposed a fine and short imprisonment. And this statute of King William condemns any priest convicted of exercising his functions to perpetual imprisonment. But in examining those statutes we have all agreed; that is, all the Twelve Judges have agreed. that “*Before* any man can be proceeded against, so as to convict him: it is first necessary that he be proved to be a priest:” for the statutes say, “If any one apprehends a Popish Bishop, Priest, or Jesuit, and convict him of saying Mass.” So that it is not sufficient to convict a person on those statutes for saying Mass, unless he is first proved to be a priest: therefore the issue of the whole does not depend upon the saying Mass. Wherefore I shall leave it to your consideration, whether the evidence given, of his saying Mass, be a sufficient argument to prove him to be a priest? You will be pleased to observe, that there is but one evidence to prove it. Payne is the only man, who has sworn that

he said Mass. And this Payne is a very illiterate man; knows nothing of Latin, the language in which Mass is said: and moreover he is an evidence in his own cause; because if Payne convicts him, he is intitled to a Hundred Pounds reward. No one ought to be an Evidence in his own Cause, though this is sometimes allowed of; as in cases of Highwaymen, and the like: however it is a consideration that I need not take notice of, as he is the only Evidence. For several others were called, and not one of them would venture to swear that they saw James Webb say Mass. One swore, he saw him sprinkle with Holy Water. Another, that he said some prayers to the Virgin Mary in English. Another, that he heard him preach. And being asked, what he preached about? He said, he taught the People, that *good works were necessary for Salvation*; and he looked upon that not to be the Doctrine of the Protestant Religion! Gentlemen, I will leave that to your consideration. In short, none of those Evidences are any thing to the Case in Question. As for preaching, Laymen often perform that; at least a Deacon may do it in the Church of Rome. A Deacon may even administer the Sacraments, and perform a great many of their Services: and we do not know but that he may elevate the Host. At least I do not know but he may; and I am persuaded you know nothing about it. Now if a Deacon may perform all those things Payne saw the Defendant do; they are no proofs that he is a Priest. Therefore I propose to give it up to the Jury in this light, and shall consider the saying Mass as a material charge, which I shall leave to their consideration, whether the evidence of his saying Mass sufficiently proves

proves him, first of all to be a Priest; and secondly, whether it proves that he has said Mass? You will be pleased to observe, that the charge before you is quite different from that which lately happened in Surry: there the Defendant confessed himself to be a Priest.

*Sir Fletcher Norton.*—My Lord, we had his own hand-writing, which said I am a Priest of such an Order.

*Lord Mansfield.*—I did not know that. I thought he had acknowledged it. That was still stronger against him. But, Gentlemen, you will be pleased to observe, that nothing of this appears against Mr. Webb. He has neither owned it, nor has any thing been produced to prove it, as there are no proofs of his Ordination; which must be, before he can be proved to be a Priest. Therefore if it should be proved that he has said Mass, this will not convict him of being a Priest: as appears evidently from the Example his Council has brought, of a person who had no Ordination at all, and yet said Mass. But as that Person was not a Priest, and therefore could not be condemned by those Statutes: so neither can the Defendant, before there are sufficient proofs of his Ordination.

This Payne having got a Hundred Pounds since the Conviction of that man in Surry, and being now in hopes of more money, swears positively that the Defendant said Mass. And you see what pains he has taken, running here and there; sometimes to the Ambassadors to see how they performed there, and then stealing in privately where he thought he might lay an In-

formation, to get another Hundred Pounds. Though according to the Penal Statutes of Queen Elizabeth, which are still in force, it is High Treason for a Priest to come into England: but the informer is intitled to no reward. There are three Statutes against Priests. The first is that of Queen Elizabeth 27. c. 2. which makes it High Treason for them to come into England: but Payne has not indicted him upon that Statute; because if he had been convicted, he would have had no reward. There was another made afterwards, enacting, that if a Priest was convicted of saying Mass; he was to forfeit Two Hundred Marks, and suffer one Years imprisonment: but neither does Payne go upon this Statute; for here there is no reward for the informer. The third was made in King William's reign, 11 and 12, c. 4. soon after the Revolution. This is the Statute Payne aims at: because here is One Hundred Pounds the County is to pay to him if he can convict the Defendant.

In the beginning of the Protestant Religion; in order to establish it, they thought it in some manner necessary to enact these Penal Laws: for then the Pope had great power, and they thought they could not take too effectual means to prevent him exercising any part of it in these Dominions. And the Jesuits were then a very formidable body: and apprehending great danger from them, knowing their close connections with the Pope, the Penal Laws were chiefly designed against them. But now the case is quite altered. The Pope has very little power, which seems to grow less and less daily. As for the Jesuits they are now banished out of most kingdoms



doms in Europe, so that there is now nothing to fear from either of these quarters; and consequently no necessity of enforcing these Laws. Neither was it ever the design of the Legislators, to have these Laws enforced by every common Informer: but only at proper times and seasons, when they saw a necessity for it, and by proper persons appointed by themselves for that purpose. And, yet more properly speaking, they were never designed to be enforced at all, but were only made *in terrorem*. Now when you have considered all these things, and reflected, that there is only one Evidence, only Payne, and that all he has sworn to is, only saying Mass: I shall leave it to your Consideration, whether the Evidence given by this one only witness, be sufficient to convict James Webb: first of his being a Priest, and secondly of his exercising Priestly Functions: that is, whether or no he has said Mass? For I look upon that as the only material thing he is charged with, and the only thing that comes under your consideration. But take notice if you bring him in guilty, the punishment is very severe, a dreadful punishment indeed! Nothing less than a perpetual imprisonment. So that if you have the least doubt, you ought by no means to bring him in guilty. Nothing but the clearest Evidence ought to condemn a man to such a grievous punishment. Be pleased therefore to consult together, and when you have agreed, bring in the Verdict.

*Acquitted.*

After the Trial of Mr. Webb was finished, that of Mr. Hyacintho de Magallanes was brought on:

on: but as the Evidence had nothing to alledge against him, but what they had before alledged against Mr. Webb, he was also acquitted.

Though the Informer was disappointed in his expectations in this and the several other instances before mentioned, except in that of Mr. John Baptist Malony: yet he still continued to harass and persecute the Catholics. He several times indicted Mr. James Talbot for exercising the Office and Function of a Popish Bishop: as likewise Messrs. Richard Dillon and John Fuller for exercising the Functions of Popish Priests. But as he had indicted them under wrong names, those indictments proved of no effect: and although in pleading a misnomer to their Indictment; they gave in their true Christian names, yet when he indicted them a second and a third time, he still indicted them under wrong names; which seemed as if Divine Providence had interfered to infatuate the man. However upon a fourth indictment Mr. Talbot was brought to his trial at Justice-Hall in the Old Baily on the 27th of February, 1771, in the Eleventh year of the reign of his Majesty King George the Third, and the Third Session in the Mayoralty of the Right Honourable Brads Crosby, Esq; Lord Mayor of the City of London; the substance of which trial, as copied from the Sessions Paper printed in that year, for the Short-hand writer of the Court, page 149, is as follows.

James Talbot was indicted for exercising part of the Office and Function of a Popish Bishop, against the Statute, June 10.

*William*

*William Payne.*

Q. Do you know the Defendant Mr. Talbot?

*Payne.* Yes, there he stands.

Q. Have you seen him at any time in any Mafs-house or Chapel?

*Payne.* I shall beg leave, before I give any evidence, to speak a few words of what passed before Lord Mansfield.

*Court.* We have nothing to do with what passed before Lord Mansfield.

*Payne.* If this gentleman will enter into recognizance to shut up the two places, I am willing to drop this prosecution.

*Court.* That is not a thing proper to be proposed in Court. I am here to hear the cause, we cannot attend to such a proposition.

*Payne.* At the time that Sir William Stephenson was Lord Mayor of the City, I was then an Officer; and hearing of two Mafs-houses in the city, Mr. Gates and I went together into Rope-maker's Alley; there is a Mafs-house there that will hold, I believe, a thousand people: it was on the second of June 1765; I saw this Gentleman dressed, I think it was in white, with a Cross on his back, and I believe another on his breast, with a mitre on his head.

*Council for the Prisoner.* My Lord, I do not conceive that this Evidence is now at liberty to go into evidence so late back as the year 1765; the day in the indictment is the 10th of June. I hope your Lordship and the Court will not allow Mr. Payne to go into such evidence.

The

The Indictment charges this on the tenth of June last.

Q. Can you speak to any facts on that particular day?

Payne. The day I can speak to in particular is the second of June, 1765.

*Robert Saunders.*

Q. Do you know the Defendant Mr. Talbot?

Saunders. Where is he?

Council. Find him out.

Saunders. I have seen a person I am told was he: I received a particular description of the Gentleman.

Q. Where did you see this person? What have you got in your hand?

Saunders. Only a memorandum of the particulars: I have the original in my pocket: I made the original at the time the affair happened, on the seventh of January, 1770; here is the original: the day before that was Saturday. Mr. Payne asked me to go to that place; he said, Bishop Talbot was to preach: he gave me a particular description of his person, as a man well advanced in years, and a meagre thin countenance, and that he was to have a Mitre on his head; it was in White's-Alley, Moorfields; it was a very large room fitted up for publick worship: a person said Mass that day, whose name they told me was Wheeler: I do not know him if I saw him, the robes make such a difference in their appearance.

Q. Who did you say preached?

*Saunders.*



*Saunders.* This person preached; when I came out there were a great number of people there besides their own; they said, that was Bishop Talbot; they told me so next day.

Q. How was the person dressed that preached?

*Saunders.* In a white Robe.

Q. What were the particulars?

*Saunders.* He had a Cap on when he came in, but he took it off.

Q. What was the Cap?

*Saunders.* A blackish Cap.

Q. Did he put any thing else on?

*Saunders.* Nothing then but preached.

Q. Did you see him at any other time?

*Saunders.* Yes, at two other times, June the tenth; it was the same person, he preached and catechised three young children.

Q. Was that at the same place?

*Saunders.* Yes.

Q. How was he dressed then?

*Saunders.* In the same manner.

Q. Did you see any thing on his head then?

*Saunders.* No, nothing as I remember then.

Q. Was any thing else done?

*Saunders.* I understand he confirmed three children: but I am told since that it was only catechising them: I do not know from my own knowledge.

Q. Was there any particular ceremony used with these children.

*Saunders.* After catechising of them he laid his hands on their heads, and repeated some benedictions.

Q. Was there any Mass that day?

*Saunders.* Yes.

Q. Who said Mass?

*Saunders.* One Mr. Dillon. (*Dillon.*)

Q. Did Talbot say Mass?

*Saunders.* No, this was in the afternoon.

Q. Do you know any thing further?

*Saunders.* On the 24th of June the same person as before preached.

Q. Was there any Mass then?

*Saunders.* Yes.

Q. Who said Mass then?

*Saunders.* I do not know whether Dillon or some other person; I did not take a memorandum of that.

Q. Did you see any thing else done?

*Saunders.* No, nothing else whatever, only there was one thing last Thursday: I met a person, who is either a brewer's Clerk or a Cooper, who endeavoured to frighten me from coming here.

*Court.* You must not tell us any thing of any conversation that passed elsewhere. Did any body else say Mass besides Dillon?

*Saunders.* Yes, one Fowler. (*Fuller.*)

2. Did

Q. Did Mr. Talbot say Mass on the 10th of June: did you at any of these days hear Mr. Talbot say Mass.?

Saunders. The person called Talbot, said Mass one day.

Q. One day he did say Mass; was it June the seventh?

Saunders. No, I believe the 24th. of June was the day. I know I made a memorandum of it, (*looks at his papers*) he did not say Mass, he only preached.

Q. Did he administer the Sacrament any time?

Saunders. They administered the Sacrament to several people; the person called Talbot was one of them.

Q. When was that?

Saunders. It does not mention the day; I believe it was on the 10th. of June, I am not certain.

Q. Did he administer the Sacrament?

Saunders. Yes.

Q. After what form?

Saunders. The form of the Jewish Ritual.

Q. Look about and see if you can see the person.

Saunders. I do not see any such person here; the person was far advanced in years that I saw. I do not see any such person.

Cross

*Cross Examination.*

Q. You have produced a paper you made at that time; I suppose you took a minute of all that passed at that time?

Saunders. Not particularly.

Q. Did you omit any thing?

Saunders. It was not in my power to remember every thing that was said.

Q. You have said one, two, and three Sundays?

Saunders. June the seventh one Wheeler said Mass; the person called Bishop Talbot preached on those words, *My sheep, hear my voice*. June the tenth one Dillon said Mass, and Bishop Talbot preached, and either catechised or confirmed.

Q. Did you put down these memorandums on those particular days, or put them down all together?

Saunders. I put them down on particular bits of paper, and put them on one afterwards.

Q. When were these three put together?

Saunders. They were writ a long while ago.

Q. Was this wrote last week, or the week before?

Saunders. No.

Q. Was it wrote this week or last; was it wrote this week?

Saunders. No.

Q. Was it last week?

Saunders. Possibly it was.

Q. Here



Q. Here is nothing here of any body's administering the Sacrament at all; you thought it so immaterial you did not put it down?

Saunders. I saw it administered there several times.

Q. As you speak with great caution, for which you ought to be very much commended, was the person thus described to you; I will not ask by whom, on the seventh of January, tenth of June, and twenty-fourth of June, by the name of Bishop Talbot: was that the same person all these days?

Saunders. Yes, that very same person, that was described to me.

Q. What time was it you saw him?

Saunders. It was in the afternoon he preached: I believe all the times was afternoon: no, one was in the forenoon, from eleven to one; in the afternoon from three to five.

Q. Have you been there often?

Saunders. I have been there many years ago.

Q. Whether you ever knew Mass, except on one particular day in the year, last longer than twelve o'clock?

Saunders. No, I never did.

Q. You know this was Trinity-Sunday.

Saunders. Yes.

Q. I am pretty sure Mass is not quite finished about ten minutes before twelve; what time might it begin?

Saunders. About eleven; it takes up generally between forty and fifty minutes.

Q. What

Q. What time did preaching begin in the afternoon?

*Saunders.* I believe it might be some little matter after three, and then Vespers are said, which is done about a quarter, perhaps, before five.

Q. By whose orders did you go?

*Saunders.* It was by Mr. Payne's desire I went.

Q. What had he to do in this matter?

*Saunders.* I was, and am under pecuniary obligations to him.

Q. What has that to do with your going to enquire after these Catholics?

*Saunders.* Because in consequence of the obligations I was under to him, I could not deny any thing he asked me.

Q. I suppose you gave him an account from time to time of what you saw?

*Saunders.* I did; there may be many other things I had not copies of.

Q. Are these your hand-writing? (*Shewing him four letters.*)

*Saunders.* Yes. (*they are put into Court.*)

——— *Thompson.*

Q. Do you know James Talbot, the Defendant?

*Thompson.* No.

Q. Did you never see him.

*Thompson.* Not to my knowledge.

*Thomas*

*Thomas Goddard.*

Q. Do you know James Talbot ?

Goddard. No.

Q. Did you never see him.

Goddard. I do not know the Gentleman if I meet him in the street.

Q. That you are assured of ?

Goddard. Yes, very well assured of it.

*William Patman.*

Q. Do you know Mr. James Talbot ?

Patman. No, Sir.

Q. Did you never see him ?

Patman. I was told on Saturday last, that such a person was James Talbot, but never knew it before.

*Mary Brown.*

Q. Do you know one James Talbot ?

Brown. I know one of the name that they call James Talbot: I know nothing else of him.

Q. Have you seen him here to-day ?

Brown. I do not see him. (*looks a little about her.*) I have heard of him as being a Gentleman.

Q. Do you know what he is ?

Brown. No, I know no more of him than any other Gentleman.

Q. Did

Q. Did you ever see him perform any office in the Church?

*Brown.* No, that is not a fair question.

*George Hancock.*

Q. Do you know Mr. Talbot?

*Hancock.* No, I do not, I never saw him till last Monday; they told me it was Mr. Talbot.

Q. Do you remember ever seeing him before that time: do you see him in Court now?

*Hancock.* No, I do not; I do not know him; I should not know him if I was to meet him in the street.

*Eustace Molyner.*

Q. Do you know Mr. Talbot?

*Molyner.* No.

Q. Have you never seen him?

*Molyner.* Not in my life to my knowledge: I have never heard of his name to my knowledge till within this four or five days: I do not know him from any Gentleman in this company.

*Emmanuel Roderie.*

Q. Do you know Mr. Talbot?

*Roderie.* I do not understand English.

Q. Do you know Mr. Talbot?

*Roderie.* If I see him I know him.

Q. What is his Christian name?

*Roderie.*



*Roderie.* I do not know no more than Mr. Talbot; I am a Portuguese.

2. Do you know wheher Mr. Talbot is a Popish Bishop or not?

*Rodderie.* I do not know.

*Council for the Crown.* My Lord, we despair of being able to make out the charge against the defendant.

*Acquitted.*

I must here remark that in this account of the trial, the pleadings of the council, both for the prosecutor and defendant, are omitted: as also the name and testimony of one of the witnesses: in every thing else it is pretty exact.

Dr. Challoner not only bore this Persecution, and all the accounts he from time to time received concerning it, with the patience, the fortitude, and submission to the will of God, becoming a true Christian: but used his endeavours to console and assist all those who were involved in it. He reminded them that our Saviour had declared that *if any man would be his disciple, he must deny himself, take up his cross, and follow him; that the disciple must not expect better treatment from the world than his Lord; and that if Christ himself has been persecuted by the world, it will also persecute his disciples: that if we desire to reign with him, we must also be content to suffer with him.* And exhorted them not to be dejected or ashamed of what they suffered as Christians, and for the profession of their faith, and the discharge of their Apostolical Office,  
but

but rather to rejoice, and return thanks to God, who will reward those *momentary sufferings* with an *eternal weight of glory*.

This persecution did not hinder him from exerting his most strenuous endeavours to promote the cause of God. He still continued to preach the Word of God every Sunday and Holiday to his little private auditory, and in the evening of every Sunday, at the usual place where they assembled for that purpose. He still continued to write something for the instruction and edification of his flock, and by every means in his power endeavoured to promote their welfare. He reflected that many female servants, who were out of place, were sometimes obliged to continue for a long time in that situation, before they could provide themselves with any other: that how careful and industrious forever they might be while in actual service, their wages in general were so small that after providing themselves with necessary cloathing, they could save but a very small sum, to support them at the times when they should be obliged to live at their own expence: and that the distress to which they might possibly be reduced, might prove a temptation to them to deviate from the paths of virtue. He therefore, in concert with Mrs. Frances Carpue, proposed and agreed to open a subscription for the support of persons in these circumstances: and although this was chiefly intended for the benefit of those orphans, and other poor children, who had been formerly educated under her care, yet it was intended also to comprehend any others, who had always taken care to live like good Christians, and preserve a fair character.

In

In these exercises of duty and charity to God and man, did this good Prelate employ all his life; ever thinking, contriving, and executing something that might prove conducive to the glory of God, or beneficial to his neighbour. And being now well advanced in age, although during the whole course of his life he had followed the advice of the Spirit of God, and kept his eye *fixed upon his latter end*, yet as he considered that he daily approached nearer to that end, which he imagined could not be far off: his earnest love of God, and desire of applying himself more closely to prepare himself for his departure out of this world, made him wish now to lay aside all business, and dedicate the remaining days of his life to internal recollection, and to a closer union of his soul with God, his sovereign and only good. He was fully sensible of that maxim of St. Augustine, *that how holy and innocent soever a man may appear to have lived in this world, yet that he ought not by any means to depart out of this life without repentance.* He knew also that *in many things we all offend*: that *the just man falls seven times*: that the Royal Prophet earnestly entreated the Almighty to cleanse him *from his hidden sins, and from the sins which he had occasioned in others*: that *in the sight of God no man living could be justified*: or *be able to answer for one thing in a thousand*: and therefore he desired to review all his life again in the bitterness of his soul, to expiate his past failings and defects with penitential tears, and by uninterrupted meditation on the sufferings of Jesus Christ, excite in his soul that penitential love which might ensure to him the forgiveness of all his past failings, purify him from every

every stain and imperfection, and prepare him for an happy and everlasting union with his God.

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### C H A P. XXIII.

*An Act of Parliament is passed, both in Ireland, and in England, in favour of the Catholics.*

**B**UT although he imagined he was near the end of his days, yet God was pleased to preserve his life several years more, for the edification of his people; and to make him even on earth an eye-witness of the effects of his prayers, and of that peace which he had so long besought the Almighty to grant to his Church in Great-Britain. Long had the Catholics in Great-Britain groaned under a false imputation of disaffection to their sovereign; because such were the laws, that they could not be permitted to take an oath of allegiance, without at the same time taking the oath of supremacy and the declaration against Transubstantiation, which would be the utter renunciation of their religion. Long had the severest laws been enacted against every person, who should refuse to take these oaths. Long had this refusal been looked upon, as an undeniable proof of their disaffection. Long had they finarted under the severity of those laws, and been frequently deprived



prived of their liberty and their property, because they would not prove disloyal to their God, in order to shew themselves loyal to their king. Long had they, by a special law, been debarred from approaching to the throne, to lay their grievances before their gracious sovereign: and beg redress from him. And long had they wished that the legislative power would frame an oath whereby they might be allowed to testify their allegiance and affection to their sovereign, without being at the same time obliged to renounce their Faith and their duty to their God, by denying one of his revealed truths, and refusing their obedience in spiritual matters, to the successor of St. Peter, whom Jesus Christ after his resurrection constituted the Chief Pastor of his Church. But Great-Britain being now engaged in a war with France and America, and the king of Spain taking part with the French and Americans; it was reported, that in order to oblige the English to keep their forces at home, and thereby give the French an opportunity to subdue the British possessions in the East and West Indies, he meditated a descent upon Ireland, persuading himself, that as three-fourths of the inhabitants of that kingdom were zealous professors of the Catholic Faith, and had been for upwards of two hundred years oppressed by the most grievous laws, for no other reason but that of their firm adherence to that faith and religion which their ancestors had professed for many ages: they would naturally endeavour to extricate themselves from such oppression, and join the arms of a Catholic monarch. The British ministry therefore, to try whether the Catholics were such loyal subjects as they professed them

themselves to be, and to see who were their friends, and what they had to depend on in case of an actual invasion; procured an act of parliament to be passed in Ireland, allowing the Catholics to take an oath of allegiance to his majesty, without being at the same time obliged to take the other oaths which implied a renunciation of their religious tenets. And in lieu of the oaths of supremacy and abjuration, they were only required to swear that they renounced, and abjured any allegiance or obedience, unto the person taking upon himself the stile and title of *Prince of Wales*, in the life-time of his father, and who since his death is said to have assumed the stile and title of *King of Great-Britain*, by the name of *Charles the Third*, and to any other person claiming, or pretending a right to the crown of these realms.—And that it is no article of their faith, and that they do renounce, reject, and abjure the opinion, that princes excommunicated by the Pope and council, or by any authority of the see of *Rome*, or by any authority whatsoever, may be deposed or murdered by their subjects, or any person whatsoever: and that they do not believe that the Pope of *Rome*, or any other foreign prince, prelate, state or potentate, hath, or ought to have any *temporal* or *civil jurisdiction*, power, superiority or pre-eminence, directly or indirectly within this realm. No sooner was this act passed, but the Catholics in all parts of the kingdom, crowded to give the most sacred proofs of their allegiance and inviolable attachment to his majesty's person and government; by taking the new oath, which contained nothing in it that any ways clashed with their religious tenets. And immediately after, they

they drew up and presented to his Majesty an address of thanks for this favour; and at the same time, represented to his majesty some of the grievous laws which were still in force against them, and begging such further redress as his majesty should think proper to grant. This, which was the first Address the Catholics were ever permitted to present to their Sovereign, was signed by several Irish peers, and above three hundred other respectable persons: and was presented to the Earl of Buckinghamshire then Lord Lieutenant of Ireland, and representative of his Majesty; and by his excellency transmitted to his Majesty: in which, among other things, they say:

“ We your Majesty’s most dutiful and faithful  
 “ subjects the Roman Catholics of your kingdom  
 “ of Ireland, with hearts full of loyalty, but  
 “ overwhelmed with affliction, and depressed by  
 “ our calamitous and ruined circumstances, beg  
 “ leave to lay at your Majesty’s feet, some small  
 “ part of those numerous, and insupportable grie-  
 “ vances, under which we have so long groaned,  
 “ not only without any act of disobedience,  
 “ but even without murmur or complaint, in  
 “ hopes that our inviolable submission, and unal-  
 “ tered patience under those severe pressures,  
 “ would fully confute the accusation of seditious  
 “ principles, with which we have been unfor-  
 “ tunately, and unjustly charged.

“ There is a set of men, who instead of  
 “ exercising any honest occupation in the  
 “ commonwealth, make it their Employment  
 “ to pry into our miserable property, to drag us  
 “ into the Courts, and to compel us to confess  
 “ on our oaths, and under the penalties of per-  
 “ jury,

“ jury, whether we have in any instance, ac-  
 “ quired a property in the smallest degree ex-  
 “ ceeding what the rigour of the law has ad-  
 “ mitted; and, in such case, the informers;  
 “ without any other merit than that of their  
 “ discovery, are invested (to the daily ruin of  
 “ several innocent industrious families) not only  
 “ with that surplus in which the law is exceeded,  
 “ but with the whole body of the estate and  
 “ interest so discovered; and it is our grief that  
 “ this evil is likely to continue and increase; as  
 “ informers have in this country, almost worn  
 “ off the infamy, which in all ages, and in  
 “ all other countries, has attended their cha-  
 “ racter, and have grown into some repute,  
 “ by the frequency and success of their  
 “ Practices.

“ In all humility we implore that our prin-  
 “ ciples may not be estimated by the inflamed  
 “ charge of controversial writers, nor our  
 “ practices measured, by the events of those  
 “ troubled periods, when parties have ran high  
 “ (though these have been often misrepresented,  
 “ and always cruelly exaggerated to our preju-  
 “ dice). But that we may be judged by our  
 “ own actions, and in our own times; and we  
 “ humbly offer it to your most generous and  
 “ princely consideration, that we do not rest the  
 “ proof of our sincerity on words, but on  
 “ things; on our dutiful, peaceable, submis-  
 “ sive behaviour, for more than four-score  
 “ years; and though it will be considered as  
 “ too severe to form any opinion of great bodies,  
 “ by the practice of individuals, yet if in all  
 “ that time, amongst all our people, in the  
 “ daily encrease of severe laws against us;  
 “ one



“ one treasonable insurrection, or one treason-  
 “ able conspiracy can be proved; if amongst  
 “ our clergy, one seditious sermon can be  
 “ shewn to have been preached; we will rea-  
 “ dily admit that there is good reason for con-  
 “ tinuing the present laws in all their force  
 “ against us; but if on the contrary, (we speak  
 “ in full confidence) it can be shewn, that our  
 “ clergy have exerted their utmost endeavours  
 “ to enforce submission to your majesty’s go-  
 “ vernment, and obedience to your laws; if  
 “ it can be shewn that these endeavours have  
 “ always been most strenuous in times of pub-  
 “ lic danger, or when any accident tended to  
 “ create a ferment amongst the people; if  
 “ our laity have frequently offered (what we  
 “ were always ready to fulfil) to hazard our  
 “ lives and fortunes for your majesty’s ser-  
 “ vice; if we have willingly bound up the  
 “ fruits of our discouraged industry, with the  
 “ fortune of your majesty’s government in the  
 “ public loans; then we humbly hope, we  
 “ may be admitted, to a small portion of mercy;  
 “ and that, that behaviour, which your ma-  
 “ jesty’s benignity and condescension, will  
 “ esteem a merit in our circumstances, may  
 “ entitle us, not to reward, but to such tolera-  
 “ tion as may enable us to become useful Citi-  
 “ zens to our country, and Subjects as profi-  
 “ table as we are loyal to your majesty.

“ Permit us, Most Gracious Sovereign, on  
 “ this occasion, to reiterate the assurances of  
 “ our unshaken Loyalty, which all our Suffer-  
 “ ings have not been able to abate;—of our sin-  
 “ cere zeal for your Majesty’s Service;—of our  
 “ attachment to the Constitution of our Country;

I

“ and

“ and of our warmest Gratitude for your  
“ Majesty’s continual Indulgence, and for the  
“ late instance of favour we have experienced  
“ from Parliament, in enabling us, consistent  
“ with our Religious Tenets, to give a legal  
“ proof of our sentiments upon these points ;  
“ And we humbly hope, that the alacrity and  
“ eagerness with which we have seized this first,  
“ though long wished, opportunity of testifying  
“ in the most solemn and publick Manner, our  
“ inviolable fidelity to your Majesty, our real  
“ principles, and our good will and affection  
“ towards our fellow-subjects, will extinguish  
“ all Jealousies, and remove those Imputations,  
“ which alone, have hitherto held us forth in  
“ the light of enemies to your Majesty, and to  
“ the State ; and if any thing farther can be  
“ suggested or devised, whereby we can by our  
“ actions, more fully evince our sincerity, we  
“ shall consider such an opportunity of demon-  
“ strating our real loyalty as a high favour, and  
“ shall be deficient in no act whatsoever, which  
“ does not amount to a renunciation of that re-  
“ ligious profession, which we value more than  
“ our lives, and which, it cannot be suspected  
“ we hold from obstinacy, or a contempt of the  
“ laws, since it has not been taken up by  
“ ourselves, but has, from time immemorial,  
“ been handed down to us from our Ancestors.”

The King being thus fully assured of the affection of his Catholic Subjects to his person, and their attachment to his Government: was no longer under any apprehension of the consequences of an invasion, if the Spaniards should dare to attempt it: and therefore found himself at full liberty to send his forces to any part of the

the globe, where they might be most wanted. And now the Catholics in England finding that their brethren in Ireland had met with such gracious reception and favour: presented a similar Address and Petition to the Throne, praying to be admitted to give a similar proof of their allegiance and fidelity to his Majesty, and to obtain some indulgence and relaxation of the laws that were in force against them. This Address, which was signed by ten of the English Catholic Nobility, and about Two Hundred of the principal Gentry, was presented the 31st of April, 1778, by the Earl of SURREY and the Right Honourable Lords LINTON and PETRE, and was in the following words:

*“ Most Gracious Sovereign,*

“ We your Majesty’s dutiful and loyal Subjects, the Roman Catholic Peers and Commons of your Kingdom of Great-Britain, most humbly hope, that it cannot be offensive to the Clemency of your Majesty’s Nature, or to the maxims of your just and wise Government, that any part of your Subjects should approach your Royal Presence, to assure your Majesty of the respectful affection which they bear to your Person, and their true attachment to the Civil Constitution of their Country, which having been perpetuated through all changes of religious opinions and establishments, has been at length perfected by that Revolution, which has placed your Majesty’s Illustrious House on the Throne of these Kingdoms, and inseparably united your Title to the Crown with the laws and liberties of your People.

“ Our exclusion from many of the benefits  
“ of that Constitution has not diminished our  
“ reverence to it. We behold with satisfac-  
“ tion the felicity of our fellow-subjects : And  
“ we partake of the general prosperity which  
“ results from an institution so full of wisdom.  
“ We have patiently submitted to such re-  
“ strictions and discouragements as the Legis-  
“ lature thought expedient. We have thank-  
“ fully received such relaxations of the rigour  
“ of the Laws, as the mildness of an enlightened  
“ Age, and the benignity of your Majesty’s  
“ Government, have gradually produced : And  
“ we submissively wait, without presuming to  
“ suggest either time or measure, for such  
“ other indulgence as those happy Causes can-  
“ not fail, in their own Season, to effect.

“ We beg leave to assure your Majesty,  
“ that our dissent from the legal establishment,  
“ in matters of religion, is purely conscien-  
“ tious ; that we hold no opinions adverse to  
“ your Majesty’s Government, or repugnant to  
“ the duties of good Citizens. And we trust,  
“ that this has been shewn more decisively by  
“ our irreproachable conduct for many Years  
“ past, under circumstances of publick dis-  
“ countenance and displeasure, than it can be  
“ manifested by any declaration whatever.

“ In a time of publick danger, when your  
“ Majesty’s Subjects have but One Interest, and  
“ ought to have but One Wish, and one Sen-  
“ timent, we humbly hope it will not be deemed  
“ improper to assure your Majesty of our unre-  
“ served affection to your Government, of our  
“ unalterable attachment to the cause and  
“ weifare



“ welfare of this our common Country, and  
 “ our utter detestation of the designs and  
 “ views of any Foreign Power, against the dig-  
 “ nity of your Majesty’s Crown, the safety and  
 “ tranquility of your Majesty’s Subjects.

“ The delicacy of our situation is such,  
 “ that we do not presume to point out the parti-  
 “ cular means by which we may be allowed to  
 “ testify our zeal to your Majesty, and our wishes  
 “ to serve our Country; but we entreat leave  
 “ faithfully to assure your Majesty, that we shall  
 “ be perfectly ready, on every occasion, to give  
 “ such proofs of our fidelity, and the purity of  
 “ our intentions, as your Majesty’s Wisdom,  
 “ and the Sense of the Nation, shall at any time  
 “ deem expedient.”

The consequence of this Address was, that an Act of Parliament was passed in the same year, 1778, entitled, An Act for relieving his Majesty’s Subjects professing the POPISH RELIGION, from certain penalties and disabilities imposed on them by an Act of the Eleventh and Twelfth Year of the Reign of King WILLIAM the Third: Providing that the benefit of the said Act should not extend to any person but to such who within the space of Six Calendar Months after the passing of the said Act, or of his coming of Age, or returning from beyond Sea; should take and subscribe an oath in the following form :

“ I *A. B.* do sincerely promise and swear,  
 “ That I will be faithful and bear True Alle-  
 “ giance to His Majesty King *George* the Third,  
 “ and him will defend, to the utmost of my  
 “ power,

“ power, against all conspiracies and attempts  
“ whatever that shall be made against His Per-  
“ son, Crown, or Dignity ; and I will do my  
“ utmost endeavour to disclose and make known  
“ to his Majesty, his Heirs and Successors, all  
“ Treasons and Traitorous Conspiracies, which  
“ may be formed against him or them ; and I  
“ do faithfully promise to maintain, support, and  
“ defend to the utmost of my power, the suc-  
“ cession of the Crown in his Majesty’s Family,  
“ against any person or persons whatsoever ;  
“ hereby utterly renouncing and abjuring any  
“ Obedience, or Allegiance unto the Person  
“ taking upon himself the Stile and Title of  
“ *Prince of Wales*, in the Life-time of his Fa-  
“ ther, and who, since his Death, is said to have  
“ assumed the Stile and Title of *King of Great*  
“ *Britain*, by the Name of *Charles the Third*,  
“ and to any other person claiming or pretending  
“ a right to the Crown of these Realms ; and I  
“ do swear, that I do reject and detest, as an un-  
“ christian and impious Position, That it is law-  
“ ful to murder or destroy any person or per-  
“ sons whatsoever, for, or under pretence of  
“ their being Hereticks ; and also that unchris-  
“ tian and impious principle, That no faith is  
“ to be kept with Hereticks ; I further declare,  
“ that it is no Article of my faith, and that I do  
“ renounce, reject, and abjure, the opinion,  
“ That Princes excommunicated by the Pope  
“ and Council, or by any Authority of the See  
“ of *Rome*, or by any Authority whatsoever,  
“ may be deposed or murdered by their Sub-  
“ jects, or any person whatsoever : And I do  
“ declare, that I do not believe that the Pope  
“ of *Rome*, or any other foreign Prince, Prelate,  
“ State or Potentate, hath, or ought to have,  
“ any

" any temporal or civil Jurisdiction, Power,  
 " Superiority, or Pre-eminence, directly or in-  
 " directly, within this Realm. And I do so-  
 " lemnly, in the Presence of God, profess, tes-  
 " tify, and declare, That I do make this Decla-  
 " ration, and every part thereof in the plain  
 " and ordinary sense of the words of this  
 " oath; without any evasion, equivocation,  
 " or mental reservation whatever, and without  
 " any dispensation already granted by the Pope,  
 " or any Authority of the See of *Rome*, or  
 " any Person whatever; and without thinking  
 " that I am or can be acquitted before God  
 " or Man, or absolved of this Declaration, or  
 " any part thereof, although the Pope, or any  
 " other Persons or Authority whatsoever, shall  
 " dispense with or annul the same, or declare  
 " that it was null or void."

No sooner had this Act received the Royal Assent, but the Catholics resident in and near London, crowded by thousands to Westminster-Hall, to demonstrate their Allegiance to their King, and their Attachment to their Country. And in all parts of the Country, they in like manner crowded to the Courts of Judicature, which were empowered to Administer the Oath of Allegiance to them. And by this readiness gave a most convincing proof, even to their most inveterate adversaries, that they were not, (as malicious slanderers had reported) a disaffected people: but that the only reason why they had not before given the required proof of their fidelity to the Government; was, because they were not allowed to take an Oath of Allegiance, without taking at the same time the Oaths of Supremacy, and the Declaration against Transub-

Transubstantiation ; both, and either of which, were diametrically contrary to their Faith, and implied an absolute renunciation of their Religion, which they preferred to their Property, to their Liberty, and to their Lives.

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## C H A P. XXIV.

*The Persecution against the Catholics, known by the Name of THE RIOTS.*

**T**HUS was the Almighty pleased to restore Peace to his Church in this Kingdom. His people being now *delivered from the hands of their enemies*, began to *serve him without fear*. And this good Prelate, like another Simeon, having seen the Salvation which the goodness of God has wrought in their favour, desired to be dismissed in peace from his earthly habitation. But his hour was not yet come. For God was pleased that he should live to see, and survive another, and a far more furious tempest ; than either he, or the Church in this kingdom, had ever been before assailed with. The indulgence which had lately been granted to the Catholics by the King and Parliament, roused the envy and jealousy of several of the Sectaries dissenting from the Church of England. They had long before obtained a Toleration for themselves : and they looked upon a Toleration  
of



of principles purely religious, and the liberty of worshipping God according to the dictates of their Conscience, as \* an inadmissible and indefeasible Right, inherent in mankind, and belonging to every individual. But though they heretofore have, and now constantly do, assert and maintain this Right, when claiming and defending their own Toleration; yet they cannot bear to allow this Right to Catholics; but always relinquish, or by falsehood and calumny endeavour to evade this principle, when Catholics plead it in favour of themselves.

Scarce had this humane Act of the British Legislature passed in favour of a so long distressed and oppressed people: but the Sectaries formed what they were pleased to call a *Protestant*

\* Religious Liberty is a liberty to choose our own Religion, to worship God according to our own consciences, according to the best light we have. *Every man living, as man, has a right to this, as he is a rational creature.* The Creator gave him this right when he endowed him with understanding; and every man must judge for himself, because every man must give an account of himself to God. Consequently *this is an indefeasible right, it is inseparable from humanity; and God did never give authority to any man or number of men, to deprive any child of man thereof, under any colour or pretence, whatever.* What an amazing thing is it then, that the governing power of almost every nation under heaven should take upon them in all ages, to rob all under their power of this liberty! Yea, should take upon them at this day so to do! To force rational creatures into their own Religion! Would one think it possible, that the most sensible men in the world should say to their fellow-creatures, "Either be of my Religion, or I will take away your food, and you, and your wife, and children shall starve!" If that will not convince you, I will fetter your hands and feet, and throw you into a dungeon; and if still you will not see as I see, I will burn you alive! *Beauties of Methodism, page 60, taken from Vol. 22. of the Works of Mr. John Wesley, p. 38.*

*testant Association*, and held their meetings in every part of the Town. They invited every one to join in their Association: they filled the publick papers with inflammatory paragraphs: they abused the King and Parliament for passing the Act: they represented them as being Popishly inclined, and the Act itself, as tending to overthrow the Protestant Religion in these Kingdoms. They employed at the same time, their pens in writing against the Professors of the Catholic Religion; they represented them as enemies to all Protestant Governments by principle: and that there was no reliance to be made on them on account of their having taken the Oath of Allegiance, because (they said) that notwithstanding they had therein sworn that they believed they could not “ be acquitted before God or Man, “ or absolved from their Oath or any part “ thereof, although the Pope, or any other “ persons or Authority whatever, should dispense “ with or annul the same, or declare that it was “ null or void; yet that they could get from the Pope a Dispensation from this Oath itself: and consequently they would think themselves no longer bound by it than till they should obtain such Dispensation. But though the Devil spurred them on to utter these *slandorous accusations* against the Catholics; yet he either did not remind them, or at least they were not willing to think or acknowledge, that if the Catholics really did believe there was any such Dispensing power in the Pope, there would have been no need of framing the New Oath, and passing for their relief the Act of Parliament which gave so much offence to these Sectaries. For if there had been any such Dispensing power residing in the Pope:

Pope: they would not have been under any necessity, of continuing for the space of upwards of Two hundred years subject to such severe penalties, disabilities, and molestations as they laboured under. They needed only to go and take the Oaths prescribed by the Government, in virtue of which the Nobility might have taken their Seats in the House of Lords, and the Gentry be admitted into the House of Commons: they would then have been qualified for places of trust, honour, and profit, and would have enjoyed every benefit and advantage, which the State allows to those who are called good Protestants. And after all, might have made their Consciences very easy, by obtaining from the Pope a Dispensation from the Oaths they had taken. But this, these writers did not choose to think on, or to mention. Their whole intention was, to inflame the whole Nation against the Catholics: to disturb the minds of people of every other persuasion with the most terrifying ideas of imaginary danger: to imprint in their hearts a most uncharitable, and unchristian aversion to the principles and persons of Catholics: and to engage every one who called himself a Protestant, to join his endeavours to bring them again into the same state of oppression under which they had so long laboured, and from which they had but lately, by the humanity, and benevolence of the Government, been relieved.

Having by these means, and their frequent meetings, engaged great numbers to join their Association: They chose a President, and drew up a Petition to Parliament, praying for a Repeal of the Act passed in the year 1778, in  
 \* I favour

favour of the Catholics. And as the most dreadful Riots, which either London, or perhaps any City in the world had ever experienced, began immediately after the presenting the said Petition: as far as they affected the publick at large, I will not give an account of them in my own words: but only set down an extract of the account I find given of them in the *Political Magazine* for the Months of June and July 1780, where it is said: \* “ Monday, May 29, “ the Protestant Association assembled at Coach- “ maker’s Hall, in pursuance of a publick Ad- “ vertisement, dated the 5th of May, and signed “ G. Gordon President.† In consequence of “ this meeting his Lordship published the follow- “ ing Advertisement.

### PROTESTANT ASSOCIATION.

“ Whereas no Hall in London can contain  
“ FORTY THOUSAND MEN,

“ Resolved, that this Association do meet on  
“ Friday next in St. George’s Fields, at ten  
“ o’Clock in the morning, to consider of the  
“ most prudent and respectful manner of at-  
“ tending their Petition, which will be presented  
“ the same day to the House of Commons.

“ Resolved, for the sake of good order and  
“ regularity, that this Association, on coming to  
“ the ground, do separate themselves into four  
“ distinct divisions, viz. the London division,  
“ the



“ the Westminster division, the Southwark division, and the Scotch division.

“ Resolved, That the London division do take place upon the right of the ground towards Southwark, the Westminster division second, the Southwark division third, and the Scotch division upon the left, all wearing Blue Cockades in their hats, to distinguish themselves from the Papists, and those who approve of the late Act in favour of Popery.

“ Resolved That the Magistrates of London, Westminster, and Southwark, are requested to attend, that their presence may overawe and controul any riotous or evil minded persons, who may wish to disturb the legal and peaceable deportment of his Majesty's Protestant Subjects.

“ By Order of the Association,

“ G. Gordon, President.

\* “ In pursuance of this Advertisement the Protestant Associators met in St. George's Fields, about ten o'clock in the forenoon, their numbers were estimated at 50,000 some even go so far as to say 100,000. They paraded in different divisions, with flags, marshalling themselves in ranks. At eleven Lord George joined them, and having harangued them for some time, and given directions for regulating the Procession over London-Bridge, through the City, to the Parliament-House, he went into his carriage. About twelve the great body began their march over London bridge

“ bridge, other large parties went over Black-  
 “ Friars and Westminster bridges. The main-  
 “ body that marched over London bridge were  
 “ drawn up six a-breast. The petition was car-  
 “ ried on a man’s head with the signatures of the  
 “ petitioners on parchment, which made such  
 “ a huge load that the bearer could but just  
 “ move under it. It was remarked that the  
 “ part of the procession which was preceded by  
 “ the bag-pipers was remarkably regular and  
 “ orderly; but that the people who went be-  
 “ fore the associators to clear the way, had the  
 “ true aspect of abandoned vagabonds. Be-  
 “ tween two and three they arrived before the  
 “ houses of parliament, and announced their  
 “ attendance by a general huzza.

“ Instead of behaving decently and waiting  
 “ with patience till their petition was presented  
 “ and taken into consideration, they began to  
 “ insult and maltreat the members of both  
 “ Houses, the moment of their arrival. From  
 “ this it appeared that their scheme of petition-  
 “ ing was only a mere pretence to collect a for-  
 “ midable body of rioters.

\* “ About ten o’clock the mob paraded in  
 “ different divisions from palace-yard, when  
 “ part of them went to the Sardinian ambassa-  
 “ dor’s chapel in Duke street, Lincoln’s-Inn  
 “ Fields, where they broke open the door of  
 “ the chapel, and pulled down the rails, seats,  
 “ pews, communion-table, &c. brought them  
 “ into the street, laid them against the doors,  
 “ and set them on fire; and in about twenty  
 “ minutes

“ minutes the chapel caught fire. The mob  
“ would not suffer any body to endeavour to  
“ extinguish it ; about eleven the guards came,  
“ the engines at this time began to play, and  
“ the guards took several of the ring-leaders,  
“ but, by the assistance of the mob some made  
“ their escape. At twelve o'clock the inside of  
“ the chapel was entirely consumed, and the  
“ house over the gate-way much damaged.

“ Another party assembled round the chapel  
“ of the Bavarian ambassador in Warwick-street,  
“ Golden-square, which they partly demolish-  
“ ed. The plate belonging to the chapel was  
“ secured before the rioters could get admittance ;  
“ but they broke open the box which contained  
“ the poor's money, and carried it all off, as  
“ well as many other things of value. The  
“ soldiers intercepted them in the midst of their  
“ demolishing the rails of the altar, and the  
“ furniture over it, the frame was left unhurt.  
“ Thirteen of the rioters were taken into cus-  
“ tody : several of whom were wounded by the  
“ soldiers bayonets.

“ They broke also into the houses of the Ba-  
“ varian and Sardinian ambassadors ; three of  
“ the rioters were taken in the latter.

“ Great depredations were likewise commit-  
“ ted in and about Moorfields.

“ Thus finished the transactions of this day,  
“ which however were only a prelude to the  
“ horrid scenes of desolation, and conflagration  
“ which soon followed.”

\* Sunday

\* Sunday June 4. “ About five o’clock in  
“ the afternoon, a tumultuous mob assembled at  
“ the Sardinian ambassador’s chapel, Duke-  
“ street, Lincoln’s-Inn Fields, and in a few mo-  
“ ments destroyed the repairs which had been  
“ made the day before, pulled up the seats,  
“ broke the chairs, threw the cushions into the  
“ street, and were proceeding to pull down the  
“ walls, when a party of the guards from So-  
“ merfet barracks arrived, and prevented fur-  
“ ther acts of violence.—By dusk their numbers  
“ had increased considerably, and having pre-  
“ pared a quantity of stones, mud, &c. were  
“ advancing to attack the guards, but another  
“ party coming up at that instant, they aban-  
“ doned their enterprize.

“ A mob of the Protestant associators as-  
“ sembled the same evening in Rope-maker’s  
“ alley, Moorfields, and proceeded to strip a  
“ Roman Catholic chapel, and three other houses  
“ possessed by persons of the same faith, of all  
“ their furniture; which they immediately piled  
“ up and made a bonfire of. Other acts of  
“ violence were committed.

“ A person who saw a crucifix thrown into  
“ the flames by the associators could not help  
“ observing, that when the most believing and  
“ pious Christians burnt Jesus Christ in effigy,  
“ there was too much reason to fear the total  
“ decline of the Christian religion in this me-  
“ tropolis.

“ Monday, June 5. The rioters were now  
“ become exceedingly more numerous, daring  
“ and



“ and formidable, no opposition having been  
“ made to them. They collected what remain-  
“ ed undestroyed of the wooden parts of the  
“ buildings they had demolished in and about  
“ Moorfields, and carried them in procession  
“ to Lord George Gordon’s house in Welbeck-  
“ street; from whence after parading some  
“ time, they moved them to the adjoining fields  
“ and burned them. About four o’clock in  
“ the afternoon the horse guards marched  
“ through the city, and took post in the fields.  
“ At this time intelligence was brought, that  
“ two other violent riots had broke out in Vir-  
“ ginia-lane, Wapping, and in Nightingale-  
“ lane, East-Smithfield; and that the insurgents  
“ were destroying the Roman Catholic chapels  
“ at both these places. A party of the guards  
“ were sent for from the tower, but they were  
“ only spectators of the devastation committed,  
“ as no magistrate gave them orders to exert  
“ themselves.

“ The mob continued very riotous in Rope-  
“ maker’s alley, Moorfields; they continued  
“ to burn every thing they could find in the  
“ chapel, school-house, and dwelling-houses  
“ belonging to the Roman Catholics; they  
“ took every piece of wood they could find and  
“ burned it, the roof of the building not es-  
“ caping. They pulled down a house belong-  
“ ing to a Roman Catholic school-master in  
“ Moorfields in about one hour; which when  
“ done, some thousands went to a Popish school  
“ in Charles-square, Hoxton, and behaved in a  
“ very riotous manner. Guards are placed at  
“ the Sardinian and Bavarian ambassadors’ cha-  
“ pels night and day.

\* “ Tuesday

\* “ Tuesday June 6. From the depredations committed on Monday night, and the increased numbers of the insurgents, but more particularly from their attack on the house of Sir George Saville, men of almost every party began to tremble. Large detachments of light dragoons, that had arrived the preceding evening, were stationed at Kennington, Newington Butts, and other places, that they might be ready to quell any future unlawful assemblies of rioters in St. George’s fields. All the troops in town were stationed in St. James’s park, the tower, &c. and in the streets leading to both houses of parliament.

This day almost every person who had occasion to walk the streets, put on a *Blue Cockade*; in fact there was no safety without this badge of riot.”

Then after giving an account of the attack on and burning of Newgate, and the releasing all the felons therein confined, the writer of the Magazine goes on.† “ The party that left Newgate proceeded down Snow-hill, and at Mr. Langdale’s, distiller at Holborn-bridge, they stopped, and threatened to demolish his house, and destroy his effects and stock. To appease them, spirits were brought in tubs and pails, and distributed to all who chose to partake, which warded off the blow for that night.

“ Here they divided into various parties.  
“ One body of them went up Holborn hill,  
“ through

\* Page 30. † Page 435.

“ through Hatton garden, to Clerkenwell new  
 “ prison, where they made a complete jail-deliv-  
 “ ery.—A second party went to Sir John  
 “ Fielding’s in Bow-street; they forced the  
 “ street door, then broke the windows, demo-  
 “ lished the frames, threw out the furniture, and  
 “ set it on fire.—A third party went to attack  
 “ the Catholics in Devonshire-street, Red-lion  
 “ square.

\* “ Wednesday, June 7. This morning  
 “ horror was painted in the face of every  
 “ peaceable inhabitant. Besides the fury and  
 “ malignity of the original insurgents, party-  
 “ men and individuals, taking advantage of the  
 “ insurrections, had begun to wreck their ven-  
 “ geance on all they disliked; and to all the  
 “ former insurgents were now added at least  
 “ 1000 felons, composed of robbers, high-  
 “ waymen, house-breakers, and thieves of every  
 “ denomination.

“ *Blue cockades* now became universal; blue  
 “ flags were hung out at the doors or windows  
 “ of almost every house in and about the me-  
 “ tropolis; and there was hardly an house to be  
 “ seen that had not written in different parts of  
 “ it the watch-word of the insurgents, *No Popery*.  
 “ Even the charity-houses for the old and help-  
 “ less were covered in a manner with scrawls of  
 “ chalk of *No Popery*; *God bless Lord George*  
 “ *Gordon*. All those whose business would per-  
 “ mit them to leave town, retreated with affright  
 “ into the country; those who had families,  
 “ and whose attention to their property kept  
 “ them in town, sent off their children in  
 “ whatever

“ whatever vehicles they could procure, not  
“ scrupling any price. As for the sick, the  
“ aged, and the infirm, who could not be  
“ moved, or who had not the means to pay for  
“ removing themselves, they were under the  
“ necessity of abiding the event, having the  
“ dreadful prospect before them, of being torn  
“ in pieces by the rebellious malcontents, or of  
“ expiring amidst the flames of their burning  
“ houses.

“ About six in the evening great bodies of  
“ the insurgents assembled in different quarters  
“ of the town; one strong party went over  
“ Black-Friars bridge, first stopping some time  
“ at Bridewell hospital. On their arrival at the  
“ King’s Bench prison, they were joined by the  
“ borough rioters, and immediately set fire to  
“ the prison.—Another formidable body broke  
“ into the Fleet prison, and set it on fire. A  
“ third strong body of the insurgents went again  
“ to the unfortunate Mr. Langdale’s at Holborn-  
“ bridge, where the night before and all this day  
“ and part of the evening, they had spirits  
“ brought out to them in as great plenty as they  
“ chose to drink or call for. About seven o’clock  
“ in the evening, they forced their way into the  
“ still house, rolled out the casks of spirits, of  
“ which numbers of them drank immoderately.  
“ Whilst this was going on, others were plunder-  
“ ing and gutting the inside of the house; they  
“ threw or brought out every thing that would  
“ burn, and all the empty casks from the still-  
“ house, piled them up opposite to St. Andrew’s  
“ church and made an immense bonfire.  
“ About nine at night the back part of the still-  
“ house was set on fire, the spirits that remained  
“ soon



“ soon blazed up with incredible fury, shooting  
“ upwards as they caught, in columns of fire.  
“ The flames soon reached the back parts of the  
“ houses in Field-lane, where several were  
“ burned down. About ten o'clock they  
“ reached the front of Mr. Langdale's dwelling-  
“ house, which with two houses on one side,  
“ and one on the other side, were entirely  
“ consumed.

“ About half past nine o'clock, the time this  
“ house was set on fire, a large body of insur-  
“ gents, preceded by a man with a flag, went  
“ up Holborn-hill to a new house just above  
“ Fetter-lane, also belonging to Mr. Langdale,  
“ or rather to his son, which had a large distil-  
“ lery behind it. Into this house they instantly  
“ burst, demolished the windows, threw all the  
“ furniture and utensils out into the street, where  
“ they were burned; and many casks of spirits  
“ were rolled out, emptied in the street, and the  
“ casks thrown on the bonfire. At half past  
“ ten the house was set on fire; the flames  
“ communicated to Bernard's inn, part of which  
“ was burned.

“ The inhabitants of the villages round Lon-  
“ don were up the greatest part of this night;  
“ they thought the whole city was on fire, so  
“ many places were in flames at the same  
“ time.

“ Nothing could make a more dreadful ap-  
“ pearance than the city of London and its en-  
“ virons on this night. The huge body of fire  
“ issuing from the different conflagrations of the  
“ Fleet-prison, King's Bench, the Toll-houses  
“ on

“ on Black-Friars’ bridge, together with Mr.  
“ Langdale’s the distiller’s two houses and ware-  
“ houses on Holborn-bridge, and the top of the  
“ hill, and other small fires, and the illumina-  
“ tions all ascending into the air, and consolidat-  
“ ing together, formed an atmosphere of flames,  
“ impressing the mind of the spectator with an  
“ idea, as if not only the whole metropolis was  
“ burning, but all nations yielding to the final  
“ consummation of things.”

Besides these chapels and private houses which were destroyed, and the furniture burnt by the rioters; many other houses occupied by Catholics in all parts of the city and suburbs of London and Westminster, and in the Borough of Southwark, underwent the same fate; and the unhappy possessors had no other prospect before them than that of inevitable ruin. It seemed to be something surprising that the rioters should be so perfectly well acquainted with the Catholics, as to go directly to their houses to demolish them. But it appeared that the ruin of so many inoffensive families was not a thing which had entered into their heads after that they found their petition was not taken into immediate consideration when they presented it to the House of Commons; but was a scheme previously laid and concerted long before the petition was presented. Some malicious neighbours of the Catholics had given intelligence of the names and places of abode of all whom they knew to be Catholics, and when the rioters went to execute their diabolical purposes their ring-leaders had and carried with them long lists of the houses they intended to demolish: so that in the day of action they had no enquiries

ries to make ; but only to go to the house and begin their work.

It was imagined that there were some instigators of these riots who kept themselves out of fight, and whose chief design was, not only to destroy the property of the Catholics, but to overturn the constitution of the state : for, says the Magazine,\* “ Whatever  
 “ were his lordships designs, certain it is, that  
 “ the agents and spies of our foreign enemies,  
 “ the numerous confederates of the American  
 “ Congress, the secret enemies of Government  
 “ and our happy constitution, all rose up as  
 “ one man, and under the colours of his mob  
 “ committed all that rapine and havock which  
 “ threatened to reduce this flourishing metropo-  
 “ lis to a heap of ruins, and which for several  
 “ days gave it the true aspect of a city taken by  
 “ storm.

“ The plan was not more villainously con-  
 “ ceived than artfully conducted ;—the incen-  
 “ diaries took care, that boys should begin all  
 “ the insurrections : if one of the boys had  
 “ been killed by any man in defending his  
 “ house, the outcry of the conspirators would  
 “ instantly have been, *that a bloody-minded Ro-*  
 “ *man Catholic had killed a little boy.*

“ No lover of his country, no rational well-  
 “ meaning man can think, that assaulting and  
 “ ill treating the members of both Houses of  
 “ Parliament, destroying the houses and effects  
 “ of innocent and peaceable subjects, breaking  
 “ open and burning the gaols, knocking off the  
 “ irons

\* Page 408.

“ irons of abandoned criminals, and letting them  
“ loose to spread fire and devastation through  
“ the capital and the kingdom, and more than  
“ all that, attempting to storm and to plunder  
“ the Pay-Offices and the Bank, were the  
“ works of real Patriots and reformers, though  
“ they endeavoured to perpetrate their traitor-  
“ ous and destructive purposes. under the  
“ plausible name, and the blue flags, of the Pro-  
“ testant Association.”

But whosoever were the secret instigators of these riots; and whatsoever might be their ultimate design does not relate to my present purpose. This at least is absolutely certain: that whatever may have been their design, the pretence of religion was made the stalking-horse to introduce and bring it about; and the Catholics were to be, if not the only, at least the first victims devoted to destruction. In the meetings of the Associators, the destruction of Popery, by the repeal of the late Act passed in favour of Catholics, seemed to be the only objects they had in view. And when the riots began, the Chapels and the houses of Catholics were at first the only places attacked and destroyed. But when some active Magistrates in the discharge of their duty, and endeavouring to preserve the peace of the metropolis, had laid hands on and committed to prison, some of the rioters, who to the disgrace of the nation had dared so grossly to violate the Law of nations, and the sacred rights of foreign Ambassadors: the Magistrates themselves then became the objects of the vengeance of the mob: and their houses, and the jails to which the rioters had been committed were doomed to undergo the same



same fate with the houses of the Catholics. And from one step to another, the rioters were proceeding to destroy all the other gaols, to attack the Bank, the other publick Offices, and the houses of several of the most respectable personages in the state: and would in all probability, I may say undoubtedly, have effected their purpose, if his Majesty, by the advice of his Privy Council, had not issued a Proclamation authorizing the Military, *by an immediate exertion of their utmost force, to repress* the rioters, who had now become too strong and powerful for the Civil Magistrates.

If, as the Magazine writer says, *horror was painted in the face of every peaceable inhabitant*, who can describe, who can conceive the anguish which oppressed the hearts, and the horror which must have been painted in the face of the Catholics; who, by the continual repetition of the cries of *No Popery!* by the universal scrawls of the same signs of riot on every door, and by the blue flags hung out from the windows of every house, knew themselves to be devoted to destruction. A man who has lived either in a state of affluence, or at least enjoyed a comfortable decency, and has supported his family with credit, must experience an inexpressible anguish at the reflection that before the next morning he shall in all probability be reduced to the greatest distress, and to the very extremity of want and misery: that his house, with all his property, will be reduced to ashes amidst the shouts of an insulting rabble, triumphing in his distress; himself, his wife, and helpless children turned into the streets, without cloaths to keep them clean, without food to eat,

without a bed to lie on, and without a friend to take them in; lest they also, for their charity, should bring the indignation of the rioters on their own heads, and be involved in the same misery. Such anguish is far more easy to be conceived than expressed: though none can truly conceive it, who did not actually experience it.

This anguish, all the Catholics in England, but more particularly those of London and its neighbouring villages, laboured under, from the moment of the commencement of the riots, till they were quelled by the exertion of the Military power. And their anxieties were daily, nay hourly renewed and encreased, partly by the intelligence brought to them from time to time by their friends and friendly neighbours, that their own houses were marked for destruction, and partly by different bodies of the rioters themselves, who going to destroy the house of some other of the Catholics, threatened them also with a speedy visit, for the same purpose. This drove them to the utmost degree of distress. Almost all the Catholics packed up their money, plate, and other most valuable and portable moveables, and several of them committed them to the care of Protestant friends in whom they could confide, and who offered their service to secure such things as in their conveyance could be concealed from the notice of the rioters: but many others being refused that protection by several to whom they applied, were obliged to carry their little bundles with them; abandoned their habitations, and the rest of their property to the fate that awaited it, and wandered about in the roads and fields, without knowing

knowing whither to go for relief and shelter ; and were in continual dread of being plundered of what they carried with them, either by rioters or foot-pad robbers.

Notwithstanding there were many Protestants who wished well to the Catholics in general, and to their Catholic neighbours in particular ; yet the formidable appearance of the bodies of rioters, the devastation they had already made, and the unremitting cry of *No Popery!* struck them with such a panick, that every thing that belonged to a Catholic, or came from a Catholic house, seemed to them as if it had been infected with the plague ; and they were no less afraid of receiving it into their houses than if it really had been infected. And indeed there was some reason for these their fears : for as the rioters knew that the Catholics would naturally endeavour to abscond and save their property, and they saw that they were actually conveying away their goods : they sent spies to watch to what houses they were carried ; and then threatened destruction to those houses wherein they were received.

Though I have here given an account of the proceedings of the rioters only in London ; and that, only inasmuch as they related to the Catholics ; yet the insurrection itself was general, and throughout all England. A Catholic Chapel was burnt at Bath, and another at Hull. And though I have not heard of any more real destruction of the property of Catholics in England ; (because the rioters in the country, seemed to wait the event of the riots in London,

before they should begin their own depredations) yet they went to all the Catholics in the country, and threatened them with the like destruction: in consequence of which threats, they experienced all the uneasiness, all the anxiety, and every affliction which their brethren in London experienced, except that which resulted from the actual burning of their houses and effects.

These riots, begun and carried on under pretence of religion, and threatening destruction to the Catholics, gave great affliction to this Venerable Prelate. For though Divine Providence preserved both his person from insults, and his little property from falling into the hands of the rioters: yet he had a copious share of suffering in this tumultuous time. The violent proceedings of the rioters, and the burning of so many Chapels in so short a space of time; and the utter impossibility of Preaching the Word of God, and Administering the Sacraments to the Faithful, which was the necessary consequence of that catastrophe: seemed now, more than ever, to threaten the utter extirpation of the Catholic Religion out of these kingdoms. And as he entertained a paternal affection for each one of his flock, the intelligence which he received of the loss which each one sustained, and the distress to which they were driven, cut him to the heart. On Friday, the second of June, about eleven o'clock at night, after he was in bed, news was brought to his house that the rioters had set fire to the Sardinian Ambassador's Chapel at Lincoln's-Inn Field, and that they intended, presently after they should have compleated the destruction of that Chapel, to  
come



come and feize his person, and burn his house. His Chaplains therefore went to him, awaked him out of his sleep: and without immediately letting him know all the mischief that was done, only acquainted him that the mobs were encreasing, that some mischief had been done, that every body was in dread, and therefore they begged he would get up and remove to the house of some friend, where he might remain in safety, in case they should come to his house, to attempt any thing against his person. He for some time refused, alledging his confidence in the goodness and the protection of God. But they insisted that he should, and at length he yielded to their importunities. And for that night went to the house of a friend not far off: and the next day was conveyed to the country-house of a Gentleman a few miles distant from London. *own* *man-* *lord*

Here he continued almost uninterruptedly occupied in prayer, offering himself to suffer whatsoever the Divine Providence should be pleased to ordain, recommending his Flock to the mercy and protection of the Almighty, beseeching him to deliver and preserve them from the hands of their enemies, and restore them again to a state of peace and tranquility. The Gentleman at whose house he was, came every day to London, to enquire into the state of affairs, and at his return at night related to Dr. Challoner what he had seen, and the accounts he had heard, of the destruction and burning the Chapels, the houses, and property of several individuals: each new account of which renewed and augmented his affliction, and compassion for the sufferers. This Gentleman found that on Monday June 5, the rioters had been at his  
own

own house in town, but by the interposition of his friends and neighbours, they had been prevailed upon to depart without doing him any material injury ; but that on Tuesday they had returned again, and threatened to burn his house and all his property, amounting to many thousand pounds : and that after they should have destroyed his town-house, would go, and in like manner destroy his house in the country. However, they then also were prevailed upon to depart, without putting their threats in execution. But these threats put him under great apprehensions and uneasiness, both for his own property and the person of his guest. He therefore represented to Dr. Challoner the danger he was in while he continued in his house, which was marked out for, and repeatedly threatened with destruction ; and requested that he would consent to be removed farther into the country, and consequently, as he hoped, more out of the way of danger. Dr. Challoner agreed to the proposal, packed up what few things he had with him, and resolved to set out on Wednesday in the afternoon, for the house of another friend farther off from London. Dinner being finished about half past one o'clock, the Coach was ordered to be got ready to convey him away ; and Dr. Challoner retired to his apartment, that before his departure he might again recommend himself and his flock, to the care and protection of Almighty God. He continued in prayer for the space of about an hour, the Coach was waiting at the door, and the family were under some uneasiness, lest during his delay, the rioters should come and seize on his person. At length he came down, and instead of going into the coach, as it was imagined he would, he went  
and

and set himself down in the parlour ; and after a few moments pause, told the family that “ *he who dwells in the help of the Most High, shall abide under the protection of the God of Heaven ; that whosoever is under his protection, is equally safe in every place : that consequently he was as safe where he was, as he should be in any other place : that therefore he had changed his mind and would not depart : and that the master of the house might lay aside his fears ; for he was certain that no harm would happen either to his country-house, or to his town-house.*” His resolute adherence to this declaration, induced the master of the house to set out immediately for London to see how matters went on. He found every thing in a state of the utmost confusion : and when he departed from his house, expected that he should never more see it standing ; such were the threats that had been denounced against him. On returning to his country-house that same evening ; about four miles from London, he met a large body of Soldiers marching in all haste to London, and addressing himself to the Officer who commanded them, he said to him : “ Sir, I am very glad to see you use so much diligence to succour an innocent and harmless people ; but I am afraid that your arrival will be too late to succour me ; because I imagine that my house and all my property in town is by this time in flames : as you may perceive from this place, that several places are at this instant on fire in London.” The Officer very courteously replied, “ That he would make all possible haste, and afford his house all the protection that was in his power.” They took leave of each other, the Gentleman returned

turned to his family in the country, and related to them all he had seen and heard, and still entertained great apprehensions for the fate of his town-house, till next morning; when news was brought them, that the exertions of the military had quelled the riot, dispersed the rioters, and that peace and good order was now again re-established. Soon after which the Gentleman went to London, and found the declaration of Dr. Challoner verified, that no harm had been done by the rioters to his house in town, notwithstanding their repeated threats of destroying it.

A few days after, Dr. Challoner himself returned to town to comfort his afflicted Flock, to exhort them to bear their losses with patience, and the fortitude becoming true Christians; to assure them that for whatever they had suffered in the cause of God, and for the profession of their Faith, they would, according to his promise, be amply rewarded in his heavenly kingdom: to encourage them to confide in his goodness, who careth for them, and who was able even in this life to reward them a hundred-fold, for all they had lost, and who would not fail to reinstate them again, and recompense their loss, if they would continue to serve him faithfully. Nor was this good man's confidence in God in vain. For Divine Providence put it into the heart of some good friend of the Catholics, to acquaint them, that by having now taken the Oath of Allegiance to his Majesty, and thereby demonstrated themselves to be loyal and dutiful subjects, they had a right to enjoy all the benefits of subjects, the protection of their Sovereign and the peaceable possession



sion of their property. That their property had been unlawfully destroyed by rioters and unlawful assemblies of people, who had acted in open violation of the laws: and that there had been in the twenty-seventh year of the reign of Queen Elizabeth an Act of Parliament passed, to levy a Tax upon the Counties, Hundreds and Parishes, to make good the damages which should at any time be done by Rioters: in consequence of which statute the Dissenters obtained satisfaction for the damages which had been done by similar rioters, to the Meetings, dwelling-houses, and effects, of several people in the time of Dr. Sacheverell: that this Act was still in full force and effect; and that every individual whose property had been destroyed or damaged by the rioters, was, in virtue thereof, entitled to recover from the County, Hundred, or Parish full damages for the loss he had sustained. In consequence of this information, several Catholics, whose houses and property had been burned by the rioters, applied for, and recovered damages for their loss. And by this it appears how much Almighty God took to heart the welfare of his chosen people, and in what manner he shewed himself their Protector, and watched over them for their good: whose Divine Providence had so ordained that the Catholics should recover damages for the losses they had sustained in the Riots, excited against them by several of the Sectaries dissenting from the Religion as by Law established: in virtue of the same Act of Parliament which had afforded the like relief to the Predecessors of those very people by whose instigation the damage had been done.

Thus did this good man get through the storm, and live to see Peace again restored to his Flock: so that he might say with the Royal Prophet: *Thou, O God, has proved us, thou hast tried us by fire, as silver is tried—thou hast laid afflictions on our back: thou hast set men over our heads. We have passed through fire and water, and thou hast brought us into a place of refreshment.* However, though he lived to see Peace again re-established, yet the anxieties which he underwent at the time of the Riots, and the affliction he endured in consequence of them, greatly contributed to accelerate his death. The Riots had been so dreadful during their continuance, that, as has been said before, *horror was painted in the face of every peaceable inhabitant, and men of almost every party began to tremble, and several people, not only Catholics, but even Protestants, were so affected by them as to die with the affright they caused; some, even during their continuance, and others very soon after.* And many, even till this day, acknowledge they have never yet got the better of the affright they caused; and can never think of them but with such horror, that the blood seems to chill in their veins. If then this was the case with Protestants, who had reason to hope that no harm was intended to be done to them: what must have been the situation, and the sensations of the Catholics: who by almost every word that was uttered, and by every shout which they heard; knew they were marked out as the devoted victim of the rioters vengeance! These apprehensions, these anxieties affected Dr. Challoner in the like manner, every time he heard related the damage that was actually done, or threatened to be done to  
any

any of his Flock ; whom he esteemed as his children, his friends, his brethren in Christ, and was moreover particularly, and intimately acquainted with most of the principal sufferers. But what affected him more than all the rest, was to see that by the demolition of the Chapels, they were now deprived of the means of assisting at the publick worship of God, deprived of instruction in the principles of Christianity and Morality, deprived of the opportunity of sanctifying their Souls by a frequent participation of the holy Sacraments : and that the place where he himself had been accustomed to preach the word of God, was, amongst the rest, burned to the ground : whereby he was hindered from continuing the exercise of that pious and charitable pastoral office ; which unless hindered by sickness, he had never omitted for many years. These things did not, as indeed they could not, fail of preying upon the spirits of a man near ninety years of age ; and of accelerating his death, which in effect happened within a few months after.

## C H A P. XXV.

*His Death.*

ON the tenth of January 1781, while sitting at dinner, and conversing with his Chaplains, on a sudden his right hand fell from off the table; and immediately perceiving what was the matter, he said that he was seized with a stroke of the palsy. They immediately conveyed him to his bed, and procured for him all necessary medical assistance. But no power of Medicine can protract the life of man beyond the term fixed by the decrees of the Almighty, who was now pleased to call his faithful servant to himself. Although immediately after he had declared what was his disorder, the Palsy not only seized all his right side, but also affected his tongue in such manner, that he was not able to utter another intelligible word; yet he retained the use of his reason to the very last, and the by-standers could evidently perceive by his signs, that he was convinced his time was come: and that his whole soul was occupied on God, and employed in the exercise of the Acts of Faith, Hope, Love and Repentance, suitable to a person in such a situation.

Having constantly endeavoured to live the life of the just, the remaining hours of his life furnished



furnished him with an opportunity of experiencing in his own soul those sentiments of consolation and happiness, of which he writes in his Meditations; “ \*That the death of such as have  
 “ served God in good earnest, is indeed, both  
 “ precious in the sight of God, and edifying in  
 “ the eyes of men; because of those happy  
 “ dispositions with which they meet death:  
 “ especially that faith and confidence, which  
 “ they have in the goodness and mercies of  
 “ their heavenly Father, and in the infinite  
 “ merits of Jesus Christ their Redeemer; and  
 “ that perfect conformity to the divine will;  
 “ accompanied with a profound humility, a  
 “ deep sense of sorrow for sin, and an ardent  
 “ love of God with which they close their eyes,  
 “ and yield up their souls into their Creator’s  
 “ hands. O what a happiness it is for a dying  
 “ man to be in these dispositions! With what  
 “ willingness does such a Christian as this leave  
 “ this world! What peace and tranquility does  
 “ he find in his Soul, from the testimony of a  
 “ good conscience! How joyfully does he throw  
 “ himself into the arms of his tender Father,  
 “ who, he is well assured, will never reject his  
 “ loving children, who cast their whole care  
 “ upon him. He then experienced how great  
 “ was the comfort, to see himself now so near  
 “ to the end of all his labours, of all the miseries  
 “ of this wretched life, and of all those dangerous  
 “ conflicts, and temptations, to which he  
 “ had been hitherto exposed, from those mortal  
 “ enemies of his soul, the world, the flesh, and  
 “ the devil; and to find himself just upon the  
 “ point of being delivered from his long prison  
 “ from *the body of this death, from the servitude*  
 “ *of corruption, and from sin that surrounded him*  
 “ on

“ on all sides in this vale of tears ; and of being  
 “ called home from his banishment to his true  
 “ country, which he had always longed for.  
 “ What a satisfaction was it to him to see him-  
 “ self at the gate of the heavenly Jerusalem,  
 “ where he was to see, to love, and enjoy his  
 “ God for ever ! What a pleasure to look for-  
 “ ward into that blessed eternity into which he  
 “ was just then entering ; and to sing with the  
 “ psalmist, Ps. cxxi. ‘ I rejoice at the things that  
 “ are said to me : we shall go into the house of  
 “ the Lord.’ To such souls as these, when they  
 “ are near their death, these words of our di-  
 “ vine Saviour are directed. *Look up, and lift*  
 “ *up your heads ; because your redemption is at*  
 “ *hand.*”

Those which he has here expressed in his writings were the sentiments which occupied his soul during the two last days of his life. For having led a life of purity, holiness, and innocence ; and always kept his soul in a state of proper preparation to meet his God ; he had no reason to dread the appearance of his Judge : or if at any time, in the course of his long life, he had fallen into any of those sins of frailty, from which even *the righteous man is not exempt* ; he had bewailed and cancelled them by an humble, a sincere, a fervent, and perseverant repentance. On the other hand, he was supported and animated with the near prospect of what he had so long and so earnestly wished for, *the glorious coming of the great God and his Saviour Jesus Christ* : and experienced that serene sweetness of the benediction which God has promised to impart to the just man in his last moments. *With him who feareth the Lord it shall go well in the*

*the latter end, and in the day of his death he shall be blessed.* Having long desired to be dissolved and to be with Christ, he now exulted that he was just upon the point of entering into the the celestial mansions of the blessed. Having been a faithful and wise steward over the Lord's household, he rejoiced in the expectation of speedily meeting *the Prince of pastors, and receiving from him that never-fading crown of glory,* which he has promised to all who make themselves a *pattern of the flock from the heart.* But I in vain attempt to describe the sentiments of his soul upon this occasion: because they are what surpass all description. For as none but the soul of the wicked and despairing sinner, can conceive the anguish excited in it by the prospect of being speedily plunged into the eternal torments prepared for the damned; so none but the soul of a just man at the point of death, can conceive how great is the joy resulting from such a prospect of future and never-ending felicity. This is one of the rewards which God has in store for his faithful servants, and as it is an anticipation of the joys to which they are invited, cannot be perfectly known to any but those who have merited it by a good and holy life, in which they have persevered to the end; and then joyfully meet the approach of death.

He continued in this situation for the space of two days, and on the twelfth of January, God was pleased by another stroke of the palsy, to deliver him from this miserable world, to take him to himself, and bestow on him the immense reward which he has prepared in his heavenly kingdom for those Apostolic labourers, who during the course of a long life, have zealously  
trod

trod in the steps of the Apostles, and have persevered faithful in his divine service to the end of their lives.

It being presently after rumoured abroad, that the good bishop was now gone to receive the reward of his labours; every one who knew him lamented the loss of him, as they would that of a parent, a darling child, or an intimate bosom friend. The rich had lost their almoner; the poor their friend and benefactor; sinners their instructor; the just their encourager; the dejected their consoler; and the whole flock their vigilant, zealous, and affectionate Pastor. But they endeavoured to comfort themselves with the hopes, that by paying a diligent attention to, and reducing to practice the instructions they had received from him, they should one day see him again in a more happy place, never to part again.

Although Dr. Challoner had constantly kept death in view, and prepared himself to meet it, at what time soever it should come, yet he had not intimated any thing concerning the disposal of his body after his departure out of this life. He knew that in what place soever it should be buried, and though reduced to dust; yet it would be restored again to life at the last day. For which reason, one of his great admirers and particular friends, requested of his executor, that he would permit it to be buried in the country. This request was readily granted: and the corpse being put into a leaden coffin, having two inscription plates, the under one of lead, and the upper one of some other metal, which



which appeared to be silver ; was, with proper attendants conveyed down from London to Milton in Berkshire, and deposited in the Church of that place. On which occasion, the following record, was, by the Reverend Mr. James George Warner, Rector of the parish of Milton, entered into the register of the said parish. “ Anno Domini 1781, January 22, Buried the  
“ Reverend Dr. Richard Challoner, a Popish  
“ Priest, and Titular Bishop of London and  
“ Salisbury, a very pious and good man, of great  
“ learning and extensive abilities.”

As to his person he was about five feet ten inches high, of a fair complexion, sharp penetrating eye, serene and engaging countenance, having piety and devotion expressed in the very lineaments of his face, but emaciated by application to study and self-denial. The Print at the beginning of this History of his Life is a good likeness, and was copied from a picture of him which was painted when he was about sixty-eight years of age.

## C H A P. XXVI.

*Some Remarks on his Talents and Virtues.*

**A**LTHOUGH natural talents may excite our admiration, yet as they do not belong either to the divine or moral virtues, the possession of them does not make a man more beloved of God, nor the want of them less estimable in the sight of him who has distributed his gifts to each one according to his good pleasure. And in the day of Judgment we shall be accountable to him, only for the good or bad use we have made of them we possessed: but not for the want of those we had not. But when great natural talents are dedicated entirely to the service of the Almighty, and are constantly employed to promote his glory: the excellency of their application places them in a different point of view; and they acquire an additional degree of lustre from the sanctity of their possessor. This was the case of this illustrious prelate. Though in his infancy educated in error; the truths of the Catholic faith were no sooner proposed to him, but even in his tender age he was struck with, admired, and embraced them. And being soon after sent to the college to be trained up to letters, he made such a surprising progress as to outstrip his companions in studies, to finish his courses

courses in two-thirds of the time that is usually allotted and employed for that purpose: and yet to attain to such a perfect knowledge of the sciences, as to be preferred before the others, and chosen professor, first of philosophy and afterwards of divinity. This perfect knowledge of philosophy, divinity, history, spirituality, and the true sense and interpretation of the scriptures, is demonstrated in and by the numerous volumes which he has published. Volumes in which, with the clearest and strongest reasoning, he has proved and defended the true Christian Catholic Faith against all opponents; exposed the fallacy, and overturned the arguments of all its adversaries; and propagated the soundest doctrines of Christian morality in such a manner as captivates the hearts of his readers, and engages them to be willing, and resolve to reduce them to practice, at the same time that the force of his reasoning convinces their understanding. And the very works themselves all shew his grateful acknowledgments to God for the talents he had received; by his employing them all according to the end for which they had been bestowed, in promoting the glory of God, and the advancement of true Christian knowledge, and solid piety in the hearts of all mankind.

This good man corresponding continually with the grace of God, possessed the Three Theological Virtues in an eminent degree. Concerning these virtues he has given us to understand what were the sentiments which occupied his own soul, at the same time that he recommends the same sentiments to all others.

The

The virtue of Faith, says he, \* “ is the ground-  
 “ work and first foundation of all our good :  
 “ Here we must begin the work of our salva-  
 “ tion. But what is faith ? Not as some vainly  
 “ imagine, a presumptuous confidence of the  
 “ remission of our sins, and of our justification,  
 “ and eternal beatitude ; excluding that humble  
 “ fear with which the Christian is taught to  
 “ work out his Salvation, Philip, ii. 12. Rom.  
 “ xi. 20. But a firm belief of all those things  
 “ which God has any ways revealed or promised ;  
 “ a close adhesion of the soul to all that  
 “ God has taught, how much soever above our  
 “ comprehension, or understanding.—This is  
 “ that divine virtue of faith, to which the  
 “ Apostle gives those great encomiums, Hebr.  
 “ xi. *and without which it is impossible to please*  
 “ *God*, v. 6. This was it that brought forth so  
 “ many wonderful fruits in the ancient saints ;  
 “ and made them the friends and favourites of  
 “ God. This faith must be *Catholic* that is, it  
 “ must be *universal* : it must extend itself to all  
 “ revealed truths without exception. For as they  
 “ all equally come from God by divine reve-  
 “ lation ; it would be calling in question the  
 “ divine veracity, to dispute the truth of any  
 “ one article duly proposed by the church ; it  
 “ would be in effect the utter loss of all divine  
 “ faith ; because it would be believing by hu-  
 “ mour and not by divine authority.” And  
 this faith, says he, † “ must be a lively and active  
 “ faith, that penetrates into the invisible things  
 “ of God, and makes them familiar to the soul ;  
 “ that sets them continually before her eyes in  
 “ their proper light ; and gives them a con-  
 “ stant

\* Medit. for Friday after Low-Sunday.

† Medit. for the Second Sunday after Easter.



“stant influence over every step that is to be taken in her mortal pilgrimage.” This in fact, was his own practice. He not only firmly believed all the sacred truths revealed by God, as coming from the Sovereign Truth: but he considered that as these truths were all revealed by the Almighty for the purpose of shewing us the way wherein we should walk, to encourage us to the practice of every virtue, and engage us to imitate the perfection of our heavenly Father: he endeavoured always to keep those sacred truths in remembrance, that by them he might be animated to fulfil all the divine commandments; stimulated to perform every publick and private duty with due perfection: and refer all that he said or did to the honour and glory of Almighty God.

As his faith was thus perfect and lively, so also was his hope, and the confidence which he reposed in the goodness and protection of God.

We may know what were his sentiments, and consequently his practice of this virtue, by what he writes.\* “*Hope* is also a Theological or divine virtue, and is no less necessary than *Faith* to our eternal salvation. As by faith we believe in God, so by hope we put our whole trust in him. Faith builds itself upon God’s truth; hope builds itself upon his power, goodness, promises, and mercy. Faith believes all he teaches, as coming from the Sovereign Truth, that cannot deceive nor be deceived. Hope looks for all good from him, as the inexhausted source of all good with an assured confidence that he will

“ not

\* Medit. for Monday after the Second Sunday after Easter.

“ not fail on his part, of shewing mercy, giving  
 “ grace, and imparting Salvation to us, through  
 “ Jesus Christ; if we fail not on our part, of  
 “ applying to him in a proper manner, and per-  
 “ forming the conditions he requires of us.  
 “ Divine Hope keeps the golden main between  
 “ the two extremes, of *despair* on the one hand,  
 “ and *presumption* on the other.—See, my Soul,  
 “ thou fly these two rocks, both of them infi-  
 “ nitely injurious to thy God, and destructive of  
 “ Divine Hope. Never give thyself up to de-  
 “ spondence or despair; seeing thou hast so  
 “ good a God, so rich in mercies towards all  
 “ that call upon him, who has redeemed thee  
 “ with the precious blood of his own Son;  
 “ and who has promised all good, through him,  
 “ to all such as properly apply for it.” It was  
 this divine virtue of Hope that made him so  
 frequently; indeed I ought to say, continually  
 have recourse to God by Prayer; which is one  
 of the fruits of Hope. For, says he, \* “ Divine  
 “ Hope cannot lie idle in the Soul; nor suffer  
 “ her to be idle: but exercises the Soul in  
 “ Prayer, as the great means of obtaining all  
 “ the good she hopes for.” This made him so  
 often inculcate to his Clergy, the necessity of  
 having the like recourse to God, and of being,  
 as he used to say, *Men of God*, and *Men of*  
*Prayer*. This, and the expectation of obtaining  
 the eternal happiness purchased for us by the  
 sufferings and death of Jesus Christ, and a share  
 in the glorious rewards which he has prepared  
 in his heavenly kingdom, and promised to all  
 those who serve him faithfully on earth; in con-  
 junction with the love of God, and his neigh-  
 bour; animated him to discharge all the duties  
 of

Medit. for Wednesday after the Second Sunday after Easter.

of his different stations, and to labour with such wonderful and unremitting zeal, to promote the glory of God and the Salvation of his neighbours' souls. And this inspired him courageously and chearfully to endure every occurrence disagreeable to human nature, which he experienced in the course of his Apostolick Ministry. This preserved in him a surprizing equanimity and calmness of Soul, and made him \* "turn all his *fear*, and all his *love* to God, "and to what God would have him fear and "love: this made him *hate* nothing but the "offence of God: *desire* nothing but the will of "God: *rejoice* in nothing but God: *grieve* at "nothing but what is contrary to his honour "and the good of souls: and be *angry* with "nothing but sin."

This hope, this confidence in God, and this equanimity and calmness of Soul which is the consequence thereof, manifested itself in a multitude of occurrences, particularly in the institutions for the education of youth, wherein he seemed to have, according to all human appearance, insuperable obstacles to oppose his designs; but more especially in times of persecution, when he himself was the object of his adversaries vengeance; or at other times, when he found it necessary to animate and encourage those of his Flock who had any thing to suffer for the cause of God. He then represented to, and reminded them, that *not a sparrow could fall to the ground without the Permission of their heavenly Father*. And that though his Divine Providence permitted them to encounter some afflictions for their good, to exercise their faith, their patience,

and

\* Medit. for August 20.

and their confidence in him ; yet that while they continued to adhere faithfully to him, his word was engaged never to abandon them ; but to be with them in the time of their tribulation, and in his good time to deliver them, to turn all their sufferings to their greater good, and to reward the patience with which they endured these sufferings, *with an eternal weight of Glory in his heavenly kingdom.*

As to that Divine virtue of Charity which occupied his Soul, and the manner in which it was enkindled and burned within his breast : I cannot give a better or so good a description of it, as by transcribing some of his own words upon this subject. He says,\* “ Consider, how just, “ how reasonable, how necessary it is that we “ should love our God with our whole heart, “ so as to give no part of it away from him : “ since it belongs wholly to him by all manner “ of titles. He made our heart for himself, to “ be the eternal seat, and the living temple of “ his love : and he has given it a certain appetite after him, together with an immense capacity of love, which nothing less than God “ can fill or satisfy. He has shed his own most “ precious blood to purchase our heart ; to “ cleanse it for himself, and to fill it with his “ love. It has been solemnly dedicated, sanctified and consecrated to him, at our Baptism. He has sent his Divine Spirit to take “ possession of it ; to make it his kingdom, and “ to establish his throne in it. It must be then “ a most crying injustice, if we offer to alienate “ any part of our heart from him who claims it “ all upon so many titles. O Christians, let us  
“ give

\*Medit. for Tuesday after the fourth Sunday after Easter.



“ give him what is his, without reserve: let us  
 “ divert no part of this small heart of ours away  
 “ from the immense Lord of heaven and earth,  
 “ it would be a sacrilege to attempt it.—He  
 “ loves God too little, who loves any thing else  
 “ with him, which he does not love in him, for  
 “ his sake, and with subordination to the love  
 “ of him.”

This love of God reigned so predominant in his soul as to occupy all his thoughts when his mind was not otherwise avocated by necessary attention to other some particular business. And even then he never forgot the great object of his love: but even in the very midst of business frequently raised both his heart and eyes to God by short ejaculations, which could frequently be perceived by those who happened to be in his presence: offering up what he was doing to the honour and glory of God, according to the advice of the Apostle. And he made it his constant and invariable practice, (which all his acquaintance observed) to renew the love of God in his heart whenever he heard the clock strike, by signing himself with the sign of the Cross, and saying, *O my God, teach me to love thee in time and eternity!* which practice he also recommended to all the faithful, and for that reason inserted it in the Catechism, which he published for the instruction of Children.

This true love of God was accompanied by its constant companion the love of his neighbour: of which he says,\* that “ it has so necessary a connection, with that first and greatest  
 “ commandment, of *loving God with our whole*  
 L heart

\* Medit. for Sunday within the Oct. of the Ascension.

“ *heart and soul*, that we cannot fulfil the one  
 “ without the other.—O blessed charity, says he,  
 “ when shall we see thee once more reign  
 “ amongst Christians, in the same manner as it  
 “ did in the beginning of the Church, when the  
 “ multitude of believers had but one heart and  
 “ one Soul. Acts iv. 32. \* Wheresoever Cha-  
 “ rity reigns, envy, hatred, malice, backbiting,  
 “ and all the rest of that cursed train immedi-  
 “ ately fly away. O blessed Charity, which  
 “ bringest along with thee all other virtues;  
 “ and which drivest away all vice! Come thou,  
 “ and take up thy eternal abode in my Soul.  
 “ I know that without thee I am nothing: and  
 “ that whatsoever other advantages I may pos-  
 “ sess, if thou art wanting, they will avail me  
 “ nothing. But all good things will come with  
 “ thee. O, I will seek thee then without  
 “ ceasing: I will prefer thee before all the trea-  
 “ sures of the universe: I will spare no pains to  
 “ find thee; no cost to purchase thee: I will  
 “ live and die in thy company; and thou wilt  
 “ deliver me from all my vices and passions, and  
 “ bring me to my God. For my God is *charity*.”

All these divine Virtues manifested themselves  
 in an eminent degree, by the constant exercise  
 of that ardent and wonderful zeal for the glory  
 of God, for the propagation of his sacred truths,  
 and for the salvation of souls redeemed by the  
 precious blood of his Divine Son, which consti-  
 tuted the principal feature in the character of  
 this great and venerable man. Animated with  
 this zeal, which flowed from, and was excited  
 by these Theological Virtues, he spared no la-  
 bours that might contribute to rescue unhappy  
 Souls

Souls from the slavery of sin and Satan, and conduct them to God. The desire of promoting these great ends, occupied all his thoughts, dictated every word, and guided every action of his life. His public exhortations, his private admonitions, his fasts, his prayers, his alms, his tears, as well as his sufferings, and mortifications; were all employed, all intended, all offered to God, to appease the divine wrath enkindled against the sins of mankind in general, and his own flock in particular. This urged him every day to offer up to God the great Christian Sacrifice, as the most effectual means of obtaining from the Father of mercies, all the graces necessary to open the eyes of his flock, to see their true and everlasting welfare, and to change their hearts and to incline them to labour in earnest for the Salvation of their Souls. This urged him to preach so frequently to his people, to print so many books for their instruction, and edification; and what he justly looked upon as a great and important point, by endeavouring to procure for them godly men for their Pastors; by enkindling in their hearts a love of God like that which burned in his own breast, and the like zeal for the Salvation of the Souls of their respective Flocks.

So great was his humility, that though possessed of these wonderful talents and gifts of God; though in an exalted station in the Church of God; though blessed with an admirable genius; though his whole life had been spent in the service of God; though by his preaching and his writings he had brought back to the Fold of Christ numbers of Souls, who had gone astray into the by-paths of error and infidelity, and had  
converted

converted multitudes of sinners from their evil ways; though he had boldly stood forth as a Champion in the cause of God, and in the defence of the Gospel: though his beneficence had relieved the distresses of thousands: and though the divine benediction accompanied every thing which he did, and made prosperity attend on every thing he took in hand: yet he endeavoured to conceal these things as much as possible from the knowledge of mankind. No ostentation of science could ever be discovered either in his language or behaviour; not a word ever escaped his lips, which could be looked upon or construed as a bait for applause: nor did he ever attribute the success of any of his performances, to his abilities, to his endeavours, to his merits, or to his prayers. But if at any time any one commended any thing in him, he always received their commendations with a look which shewed he was displeased. This he always looked on as the foundation of all other virtues. “ *Humility*, says he,\* is the favourite  
 “ of heaven: all other virtues are nothing without it: they even degenerate into vices,  
 “ when they are tainted with pride. *Humility*  
 “ goes always hand in hand with *truth*; and  
 “ ever grounds herself upon the truth; by giving always to God what belongs to God, and  
 “ to man what belongs to man: by acknowledging with all simplicity, conviction, and affection, God to be *all*, and man to be *nothing*:  
 “ and by ever ascribing to God, whatever there  
 “ is of good in one’s self, or in any thing created;  
 “ and reserving to one’s self nothing but one’s  
 “ own defects. † Happy they that in all things  
 “ know how to distinguish what belongs to God  
 “ from

\* Medit. for Aug. 25.

† Medit. for Aug. 30.



“ from what belongs to themselves, and to re-  
 “ serve to themselves only that which is their  
 “ own, and to give all the rest to God.”

What he here taught in his writings, and proposed to the serious consideration of all others, he constantly practised in his own person; and upon all occasions inculcated both in his sermons and private conversations. To abolish pride, to root out of our hearts that self-love which always seeks to be honoured and esteemed; constituted one great and frequent subject of his discourses. And in his private conferences with his Ecclesiasticks, he not only continually exhorted them to lay a solid foundation of true humility, as the necessary ground-work of all their virtues: but in order to eradicate pride and self-conceit from their hearts, he used often to say to them: “ *It is not uncommon for a Minister of God, to imagine within himself, and even to say, that by his forcible arguments and pathetic discourses, he had converted and brought this infidel to the true Faith, and had engaged that other abandoned sinner to repent of his crimes, and embrace a life of purity and virtue: whereas, in all probability the conversion of those persons, was not owing to his discourses; but was the effect of a special grace of God obtained by the many years prayers and tears, which some distressed widow poured out to God in behalf of either her benefactor, or some person for whose salvation she was particularly solicitous.*” And if any person happened to speak any kind of contemptuous word in his presence, even of a most notorious and abandoned sinner, he would immediately say. “ *Ah, my dear brother, let us not despise any one upon earth on account of the wicked-*  
 “ *ness*

“ness of his life. For what is it but merely the  
 “free gift and grace of God, that preserves us  
 “from being as wicked as the greatest sinner upon  
 “earth? We ought indeed to pity and to pray for  
 “sinners, but not to despise them; lest our pride  
 “and contempt of them should render us more the  
 “objects of God’s indignation, than those whom we  
 “despise. \* No, let us not ever presume to despise  
 “poor sinners, how abandoned soever; or to prefer  
 “ourselves before any of them; since whatever they  
 “are to-day, to-morrow they may be great peni-  
 “tents, and great favourites of heaven.”

This humility was accompanied with its sister  
 virtue, meekness, which is jointly recommended  
 to us by our Lord in the Gospel, where he says,  
*Take my yoke upon you, and learn of me, for I am*  
*meek and humble of heart, and you shall find rest*  
*unto your souls.* Although this good man had  
 no enemies, but those who were at the same time  
 enemies to Faith, or enemies to the practice of  
 Virtue: and as he always took care never to  
 give offence to any man; the principal occa-  
 sions that he met with of exercising this virtue,  
 was, either when he was persecuted for his Faith  
 and the exercise of his Religion, or else when  
 any offence against God roused his zeal to re-  
 prehend the offender. When persecuted for  
 the exercise of his Functions, so far from enter-  
 taining any degree of disgust in his heart against  
 his persecutors: he on the contrary first turned  
 his thoughts to God, being sensible that nothing  
 of the kind could happen to him but by his  
 pleasure or permission, at the same time thanking  
 his divine majesty for affording him these op-  
 portunities of suffering something for his sake;  
 being

being well assured that if he would be called to a public *confession of Christ*, he would *confess him before his Father who is in heaven*: and that if he suffered with him, he should also be glorified with him. And though he pitied his persecutors, yet he always endeavoured to excuse them, alledging that what they did, *they did through ignorance*, and an erroneous imagination that by persecuting him *they did a service to God*: and repaid their proceedings by recommending them to God, in his most fervent prayers, that he would be pleased to open their eyes to the light of his faith, as he did those of Saul who persecuted St. Stephen. And whenever the sense of his duty, and his zeal for the glory of God and for the salvation of his neighbour's soul, obliged him to reprehend any one for any fault or neglect of his duty; he did it in such a mild and engaging manner, accompanied with such demonstrations of paternal tenderness, affection, and concern for the welfare of his soul; as both stung the offender's heart with a pious and penitential remorse, and at the same time poured the balm of spiritual comfort into his wounded soul: and engaged him immediately to resolve never to do any thing which might furnish occasion for such a reprehension for the future.

As patience was no less necessary to make him a true and perfect Christian; this indeed he had both continual occasion for, and continually exercised. His love of God; his love of his neighbours, and his desire of their salvation, furnished him with continual occasions of exercising this virtue. He saw with regret and affliction the innumerable evils with which the world

world abounds; by which the divine majesty is offended, and the souls of men eternally ruined. He saw faith persecuted and oppressed, and infidelity triumphant; vice openly practised, and virtue ridiculed and despised. He saw the very foundations of Christianity openly attacked in print, the Divinity of Jesus Christ denied by men who call themselves Christians; and by others, all Divine Revelation treated as mere fables. He saw himself and his flock persecuted, smarting under the severity of penal laws, and threatened with destruction. He saw the chapels shut up, the people dispersed, and consigned to ignorance and vice, and the pastors scarce courageous enough to do their duty. And he saw even among his own flock, the little regard that was paid to the word of God which was constantly preached to them, the little advancement that they made in virtue notwithstanding the zeal and good example of their pastors, their frequent contempt of the commands of the Church, and the unconcern for the salvation of their souls in which many of them lived. And he saw that several of them allured by ambition, avarice, lust, and a spirit of licentiousness, abandoned the faith, and renounced their hopes of everlasting happiness, and became subjects of scandal to the faithful. All these things penetrated his soul with a sword of the most pungent sorrow, proportioned to the idea he entertained of the injury done to the Sovereign Majesty of God, of the regret he experienced at seeing so much of the sacred blood of his Redeemer shed in vain, and the foresight of so many souls being involved in everlasting perdition for their numerous and repeated crimes,



crimes, and their obstinate perseverance in their evil ways. For being thoroughly penetrated with a true love of God, and a true zeal for his honour, he could truly say with the Royal Prophet: *The zeal of thy house hath eaten me up: and the reproaches of them that reproached thee, are fallen upon me: my zeal hath made me pine away, because my enemies forgot thy words; and with St. Paul, Who is weak, and I am not weak? Who is scandalized, and I am not on fire?* Yet all these injuries offered to God, to his flock, and to himself, excited no motions of anger or indignation in his soul, they did not in the least disturb the tranquility of his mind, who was perfectly submissive to the dispositions of divine providence; but only served to excite his pity and compassion for the unhappy offenders; and engaged him more earnestly to pray to God for his grace to convert them, and deliver them from the evils to which they were hastening.

The principal means by which he attained to the perfection of these virtues; was, first, by readily corresponding with the graces which God bestowed upon him in great abundance; and next by the constant daily exercise of meditation or mental prayer. This he has sufficiently given us to understand in a multitude of passages in his meditations. For speaking of a lively faith, \* he says. “ The most effectual  
“ means of arriving at it, is by serious confide-  
“ rations and daily Meditations. The great  
“ Christian Truths relating to God and eternity,  
“ are very moving when they are duly weighed  
“ and

\* Medit. for Second Sunday after Easter.

“ and considered: but they make little or no  
 “ impressi<sup>o</sup>n upon wordlings, who live in a per-  
 “ petual forgetfulness of them. To bring forth  
 “ a lively faith in the soul, they must take deep  
 “ root there. But how shall they take deep  
 “ root, if they are not suffered to sink deep into  
 “ the soul by consideration? Hence the great  
 “ difference between the good and the bad  
 “ Christian, the saint and the sinner, is, that the  
 “ one thinks, and the other does not think:  
 “ the one keeps his faith alive by frequently  
 “ meditating on divine truths; the other’s faith  
 “ is dead, and his whole soul is laid waste with  
 “ utter desolation, because he seldom or never  
 “ thinks in his heart. And \* the sovereign  
 “ means of acquiring divine love is the daily  
 “ exercise of mental prayer; which employs all  
 “ the powers of the soul in waiting upon God.  
 “ Here the *memory* represents all the motives  
 “ we have to love him; here the *understanding*  
 “ is taught to know him: here the affections of  
 “ the *will* are inflamed at his presence: this  
 “ then is the true school of love. O my soul  
 “ let us daily frequent it; not only by having a  
 “ regular time fixed for this great exercise of  
 “ love, but by practising it in some measure at  
 “ all time, by a spirit of recollection; by a con-  
 “ tinual sense and remembrance of God’s pre-  
 “ sence, by frequently calling back the soul to  
 “ him from all distractions and evagations;  
 “ and by repeated aspirations and ejaculations  
 “ of love. † Every sinner that looks for mer-  
 “ cy must return to God with his whole heart,  
 “ and that by faith, hope, love, and repentance.  
 “ Now

\* Medit. for Rogation Monday.

† Medit. for Monday third Week in Lent.

“ Now it is in meditating on the passion of  
 “ Christ, we contemplate the great object of  
 “ our faith; the chiefest ground of our hope;  
 “ the most pressing motive of divine love; and  
 “ the strongest and most effectual inducement  
 “ to repentance for our sins. It is *through faith*  
 “ *in the blood of Christ*, we are to be introduced  
 “ to the divine mercy: and it is by meditating  
 “ on his passion we are to be introduced to a  
 “ *lively faith in his blood*. So that the devotion  
 “ to the passion of Christ is the shortest way to  
 “ come at justifying faith. It has no less influ-  
 “ ence on our hope, by setting before our eyes  
 “ how much God has loved us, in giving us his  
 “ only Son; and the great grounds we have to  
 “ look for all good through him. For as the  
 “ Apostle writes, *He that spareth not even his own*  
 “ *Son: but delivered him up for us all, hath he*  
 “ *not also with him given us all things?* O what  
 “ an earnest indeed has God given us of mercy,  
 “ grace, and salvation, in the blood of his Son!  
 “ O what may not poor sinners hope for, from  
 “ such and so great a Redeemer; if they apply  
 “ to his sacred passion, by daily meditations;  
 “ and offer up their humble supplications to his  
 “ Father, through him, and his infinite merits!  
 “ \* The devotion to the passion of Christ, is  
 “ the great means to learn a Christian *patience*,  
 “ under all the crosses we are exposed to during  
 “ our mortal pilgrimage;—this all necessary  
 “ virtue of *patience* is best learned in the school of  
 “ the passion of Christ; by the consideration of  
 “ the multitude and variety of his sufferings,  
 “ and the manner with which he endures all for  
 “ the love of us. How shall a sinner, who has  
 “ deserved

\* Medit. for Wednesday after the third Sunday in Lent.

“deserved hell for his crimes, pretend to complain, or think much of any sufferings, in life, or death, when by serious meditations he sets before his eyes, the far greater sufferings of the innocent Lamb of God, endured with an unwearied patience for his sins?”

It was in the constant daily practice of this holy exercise of mental prayer, that he learned all those virtues which notwithstanding his humility, and endeavours to conceal every thing in them which might attract the admiration and applause of men, appeared so conspicuous in his life and conduct. Divinity, and the other sciences are taught in the schools: but true and solid virtue, and Christian perfection is taught only in that school, which the Holy Ghost, the Spirit of God holds in the interior of a Christian soul; and in which as a master, he presides, and teaches us those sacred maxims which cannot be effectually learned from any other, according to what he himself says, *I will lead him into solitude, and will speak to his heart.* And it was by this practice, this holy exercise of pious, secret, interior communication and conversation with God, that the extraordinary lights and graces which he possessed, were communicated to his soul. Here it was that he attained that lively sense of the infinite Majesty of God, and the nothingness of all created things. Here he discovered the immensity of the love of Jesus Christ for man, here he learned to condole with him in his sufferings, to lament the blindness and ingratitude of obstinate sinners: and became practically convinced of that maxim of St. John, that as Jesus Christ has laid down his life for us,  
and



and given us a command to love one another as he has loved us; we ought also to be ready to lay down our lives for our brethren. Here he learned that spirit of continual recollection, by which he kept his soul centered in God, in the midst of the most intricate business. Here he learned that tender compassion for the weakness and the frailties of mankind: that sweetness of speech and behaviour, which gained him the affection of all who knew him, and by which he led them to the love of God: and that wonderful patience and resignation to the will of God, in his sicknesses, and in times of persecution, whether the rage of the persecutors was levelled at his flock or at his own person. Hence he drew that inexhausted fund of sacred eloquence with which all his sermons and exhortations were replete, and which penetrated not so much the ears, as the hearts of his hearers. And it was in this school that he learned to reduce to practice all the excellent lessons of virtue which he inculcated to others; that, like St. Paul, he might propose his own conduct as an example *for their imitation.*

His having experienced in his own person the beneficial effects of the daily practice of mental prayer or meditation, and how powerful it is in exciting Christians to follow the paths of virtue; made him wish that all Christians would adopt the same practice, which in his writings he demonstrates to be both very easy, and capable of being performed by people of every state and condition in life. And in order to engage them to adopt it, he annexed a set of meditations suited even to the meanest capacities, to those books

which are in the hands of most of the faithful: as, the *Garden of the Soul*, the short *Daily Companion*, and the *Regulations and Instructions for gaining the Jubilee*: all which evidently shews how much he had their eternal salvation at heart, and how much he endeavoured to reform the morals of mankind, by engaging them to entertain in their minds a continual remembrance of the great and important truths of eternity.

Thus had this holy man acquired, and constantly persevered in the practice of every virtue which can adorn a true disciple of Jesus Christ. He was perfect in the love of God, by a continual recollection and attention to his divine presence; and by dedicating every thought, every word, and every act of his life, to his divine love and service: And in the love of his neighbours, by labouring to the utmost of his power to conduct them to the enjoyment of eternal happiness. He was animated with a lively Faith of the sacred Truths of the Gospel; supported by a firm hope and confidence in the power, goodness, and mercy of God: faithful and zealous in the discharge of his duties as a Pastor and Prelate of the Church of God: courageous in the dangers to which the duties of his station exposed him: patient in suffering: humble in his sentiments with regard to himself: meek in his behaviour and comportment: civil and polite to all persons of high and genteel rank, condescending to all his inferiors: and so temperate and abstemious, that he not only never eat or drank any thing out of his ordinary meals, except when absolute necessity required him

to

to refresh his spirits, fatigued with the labour and zeal with which he had discharged some particular duty tending to the honour of God, and the good of his neighbour; but while the generality of mankind catch at every pretence of old age; or infirmity, to excuse and exempt themselves from the mortification of observing the established Fasts of the Church; he on the contrary, though near ninety years of age, so strictly observed them, that it was with great difficulty, that either friends or physicians could prevail upon him, to take from time to time such nourishment, as from his great age, and its constant companion bodily weakness, they judged to be absolutely necessary for the preservation of his health. And at all times he studiously avoided all delicacies, and used only such food as could serve to sustain nature, without affording any agreeable indulgence to the palate.

We may therefore truly apply to this Venerable deceased Prelate what the Scripture says of the man who is truly wise. \* *He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High. And he will pour forth the words of his wisdom as showers; and in his prayer he will confess to the Lord. He shall shew forth the discipline he hath learned, and shall glory in the Law of the Covenant of the Lord. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall shew forth his praise. This is one of those great men, who in their days*

*pleased*

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\* Ecclus. xxxix. 6, to 14.

*pleased God, and in the time of wrath made a reconciliation.* For in all probability the fervent prayers, which he, like a second Moses, offered to the Almighty, at the time of the most violent persecution, which threatened his whole Flock with ruin, and even the whole nation with desolation; restrained the uplifted sword of irritated divine justice from falling on our heads, brought us that peace and protection which we now enjoy; and obtained for us such mercy, that being delivered from the hands of our enemies, we may without fear, serve the Lord in holiness and justice all our days.

But now, Christian Reader, while you admire the virtues of this great man: while you in your heart pronounce him blessed for having so duly corresponded with the graces which God afforded him: and for having with so much zeal and fidelity discharged the duties of a Pastor of God's Church: it behoves you seriously to reflect for what purpose God gave him to you for your Pastor: and what he expects from you in consequence of this his goodness. Did he send him for no other purpose, than that you might admire him when living, and praise him when dead: and not rather that you should give due attention to his exhortations, follow his counsels, and imitate his example? Yes, the end for which God sent him, was to promote your welfare, to labour for the Salvation of your Soul, to guide you in the paths of virtue, and conduct you to heaven: and great will be your misery hereafter, if you shall be found not to have duly corresponded with the designs of his Providence in your favour. As he was your Pastor,  
every



every word which he preached to you, every tittle of his writings will in the tremendous day of judgment appear against you. He warned you of the dangers and enemies with which you are surrounded: and having given you proper warning, if the evil day should come suddenly upon you and find you unprepared: he indeed has delivered his Soul, but you will die in your sin. How dreadful will it be to you, to see him then rise up as a witness against you: to hear him relate to what dangers he has exposed himself for your sake; what prayers he has offered, what tears of compassion he has shed for you, and what labours he has gone through to bring you to a sense of your duty, to apply to your Soul the plentiful redemption purchased for you by the 'precious blood of Jesus Christ, and to engage you to serve your God faithfully in this life, that you might enjoy him eternally hereafter. And on the contrary how happy will it be both to you and to him, if by a due attention to the Sermons and other instructions you have heard from him, and a constant imitation of his virtues; he should be able hereafter to present you to your God and Saviour, as a faithful, a docile, and obedient part of the flock, which he had committed to his charge. How happy will you think yourself, when you shall again meet with, and for ever enjoy the company of the Pastor, by whose vigilance and zeal you was conducted to those mansions of eternal bliss! What gratitude will you entertain for him, for what he has done for you! What benedictions will you pronounce upon him for having been, in the hands of the Almighty, the instrument of his goodness, in bringing

bring'ng you to the inconceivable and eternal happiness of his heavenly kingdom ! It will certainly be an addition to his accidental glory and happiness, to behold in that heavenly kingdom each one of those who have formerly been under his care : and it will be an equal augmentation of your happiness, to behold the person whom God was pleased to make use of, as the instrument of his goodness and mercy in conducting you thither.



SOLI DEO HONOR ET GLORIA.

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